The LUTHERAN

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WELCOMING NEW NEIGHBORS

The 25,000th Lutheran-sponsored DP reaches the United States

, No. 31

MAY 2, 1951

ENTS

"God Knows . . ."

To TEACH MY CHILD, aged four, something of the ominscience of God, I invented a game. The game was simplicity itself, involving the sort of repetition that children love.

"Let's play 'God knows everything,' " I would say at breakfast table.

"Okay, let's," would come the eager reply.

"God knows that spoon is beside the bread," I would begin.

"God knows the knife is in the butter," Mary Elisabeth would add.

"And God knows I have brown sugar on my cereal, and that mother has white on hers," I would continue.

"And He knows the toast has popped; and—He knows—the salt is *there,"* she would add, pointing to it; and then, moving it, "Now He knows it's *there;* and He knows—He knows—the mailman has come, 'cause I heard him at the door; and He knows that little crumb is right there; and He knows—and—He—He knows—" the panting voice continued in breathless excitement.

"And," I said, shaking a finger in playful sternness, "He knows Mary Elisabeth hasn't finished her milk."

. . . . . .

"And now He knows I have," came the proud reply after one last gulp.

—FRANCIS C. LIGHTBOURN

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. When 13-year-old Erika Berzs arrived at New York last month, she received a special welcome as the 25,000th displaced person sponsored by the National Lutheran Council to arrive in the United States. The Berzs family will settle in Springfield, Oregon. Housing and employment assurances now provide for about 10,000 more DPs under Lutheran auspices, and there are many other Lutherans among the total of 225,000 displaced persons brought into the United States since 1948

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THE CHURCH IN THE NEWS

Germans got 100,000 tons

"If thine enemy hunger, feed him . . ." (Romans 12:20). Americans had heeded that recommendation. To the Germans in five years since the war U.S. church groups had shipped enough food to stock 10,000 grocery stores, enough clothing to provide at least a few coats and sweaters for millions of ill-clad people.

It was nearly 10 months after the fighting stopped in Europe before the U.S. government permitted churches to send relief supplies to Germany. When permission was given, Lutherans at their "World Relief" warehouse in Easton, Pennsylvania, already had 400 tons for their first shipments.

This month 17 U.S. groups that have been sending things overseas figured up how much they had shipped to Germany in five years. The total of food, clothing, shoes, bedding, medicine was 100,089 tons, worth nearly $100 million. The 1950 shipments were 19,727 tons, of which Lutheran World Relief sent 6,882 tons, National Catholic Welfare Conference 5,270 tons, Church World Service 4,721.

Canadians had been generous too. Europeans, especially the Swedes, had made large gifts to hungry Germans. In the U.S., besides shipments of church agencies, individuals had sent millions of food parcels, either directly or through CARE. There had probably never before been a time when a defeated nation got so many presents from its conquerors.

Other countries receive

Lutherans had sent relief supplies to 20 countries. First shipment to Korea—500 bales of used clothing valued at $47,550—went last month. Total to all countries from Lutheran World Relief in five years was 30,614 tons, worth $18,041,284.

ONE MAN'S GIFT

A Massachusetts farmer, Nathan G. Horwitt, decided not to wait until the U.S. Congress makes up its mind about giving grain to India. He bought twelve hundred-pound bags of wheat, presented theme at the Indian consulate in New York City

Shipments in February and March were the largest on record. They went to Austria, Italy, Trieste, Japan, Palestine, Yugoslavia, besides Germany and Korea. Included in the overseas shipments were several hundred tons of food grains supplied by CROP and 3,500 tons of U.S. government food surplus (dried milk and eggs).

This would probably be the last allotment of government supplies sent by church agencies. Produce bought by the government under its price-support legis-

ere no longer piled up mountain-
warehouses as they had been a
.

overnment might also discontinue
ocean freight bills on relief ship-
The Economic Co-operation Ad-
ition had been subsidizing trans-
n of church relief supplies as an
gement for this valuable contri-
o international reconstruction.

need

for relief shipments to Germany
dually dwindled as that country
from effects of the war. Fifty
t of the supplies from America
en going into the Russian zone,
has now prohibited distribution
goods by church agencies.
stern Germany there is still great
nong refugees and the large num-
unemployed. Western Germans
self-supporting have been con-
g more assistance for their less
e brethren in recent years than
l amount of aid received from

emergency in Yugoslavia—where
crops were scanty because of
—will end as the new crops are
ed.
nt need is now greatest in Jordan
undreds of thousands of refugees
rael are starving . . . Korea where
astation of the war has made mil-
omeless . . . India which is suf-
n acute famine . . . and in other
es of the Near East and Asia.

church under control

have already succeeded in stream-
he majority of the Catholic clergy
ogressive thinking and co-opera-
h the state," said the Czechoslovak
nist official, Zedenek Fierlinger.
aru Neczey was the fifth Roman
c bishop to swear allegiance to the Communist government, it was announced in April. Four others took the oath of loyalty in March. Only candidates who had government approval were being ordained to the priesthood by these bishops.

From the Vatican had come a statement of excommunication of all Czechs who had anything to do with deporting Archbishop Josef Beran from Prague. Not much has been said in Rome about the five bishops who pledged loyalty to the Communists. One Vatican report claimed they took the oath after weeks of being tortured. A Communist magazine said in April that the bishops had promised the Czech government to disregard any "sanctions" applied by Rome.

Hungarian bishops refuse

The new leader of the Moslems of the Soviet Union had set a good example of how officials of religious groups are supposed to behave. Mullah Shakir Khialetdinov, when installed as Mufti of the Moslem population of the USSR last month, announced that "the globe is now divided between two camps—the camp of peace, headed by Stalin, and the camp of war headed by the American-British imperialists. If all the peoples unite in the struggle for peace, the imperialists will not be able to launch a war."

Roman Catholic bishops of Hungary refused last month to echo the Communist party line. They would not sign the peace resolutions adopted at the Communist-sponsored World Council for Peace held in Berlin. A Budapest newspaper, *Szabad Nep,* announced in mid-April that the bishops are "enemies of peace" and are "isolated from the wide masses of the Catholic population who fight for peace enthusiastically and in a resolute unity."

German Protestant clergymen in Com-

FIRST COPY
Monthly magazine for servicemen is published by Lutherans

munist-controlled Saxony refused to approve of the "World Peace Movement" declaration. Church officials reminded all pastors that the Communist peace statement is based on belief in salvation of the world without God, according to Marxian faith, and does not square up with the Christian gospel.

Will follow soldiers

More than thirty thousand Lutherans in the U.S. armed forces received a new monthly publication from their home churches during April.

The National Lutheran Council, through its Bureau of Service to Military Personnel, began issuing *A Mighty Fortress,* a four-page paper for Lutherans in service, containing church news and devotional material.

Upon request of NLC pastors, copies will be furnished to congregations without cost in the quantity needed to supply their members in the armed forces. "T is a part of our emergency program spiritual service to Lutherans and oth in uniform," said Dr. Paul C. Em NLC executive director. "Tens of th sands of our Lutheran boys and girls soon be leaving their congregations enter the service of our country. church must follow these young peopl they begin a totally different way of and come face to face with new exp ences."

A committee, consisting of Dr. Ma Rieke, Dr. Amos J. Traver, Dr. E Edgar Tulloss, and the Rev. Paul Va tiner, has been appointed to edit the p lication (*see photo—Dr. Rieke, Mr. entiner, Dr. Traver*).

Gambling in church

"I will go to jail before I close bingo game," announced Father Clar J. Schmitt of St. Mary's Roman Cath

in Springfield, Ohio. Police had
all lotteries and games of chance,
en operated by churches.
ing the Kefauver committee ex-
of big-time gambling in the United
io's Governor Frank J. Lausche
ked city and county officials to
p the state. Ohio law has been in-
ed as permitting charitable organ-
to operate bingo games, but a re-
urt decision was that bingo is a
and therefore illegal.
as become increasingly difficult to
inate between good and bad
ng," explained Springfield's city
ssion president, Lewis E. Reinwald.
y Director Donald D. Cook or-
a clamp-down on bingo games in
us, Ohio's capital. Roman Cath-
shop Michael J. Ready of the Co-
diocese said the "prissiness and
ical outlook on bingo is ridic-

near-by Wheeling, West Virginia,
John J. Swint said that "when
ums are involved, and especially
a question of risking money which
on has no right to risk, then the
ng is sinful and morally wrong."
ngo games sponsored by churches,
, "are not a chance for easy money
opportunity to enjoy an evening's
on in the company of friends and
ors."

battle

ill to legalize church lotteries and
in Maine was killed last month in
ate legislature. Protestant clergy-
d the opposition to the bill at com-
hearings.
Hampshire's "Moral Lobby," or-
d at the state capital by Protestant
, won a fight against a bill to leg-
otteries conducted by church and
able organizations. A bingo bill
was defeated in Nebraska after churchmen attacked it. "It would be naive to think even a mild form of gambling like bingo can exist without corruption," said Methodist Pastor Theodore H. Leonard.

State senators in New Jersey tabled a proposal to refer the bingo question to the voters in a referendum. Clergymen were defeated in North Carolina when they attempted to persuade the state legislature to outlaw bingo and dog track betting in several counties.

Invitation cancelled

The governor of Florida, Fuller Warren, had been invited to speak at the Southern Baptist Convention in San Francisco next month. In mid-April he was informed that the date is off.

The governor had put Jimmy Sullivan back in office as sheriff of Dade county (includes Miami). That was "contrary to Christian principles," said the Baptists. The sheriff had been indicted by a grand jury for failure to enforce gambling laws. The Kefauver committee said Sullivan had built up a fortune while serving as sheriff. The governor claimed Sullivan had not been found guilty of law-breaking.

Crusades

Protestant fight against gambling stood about where their fight against liquor had stood 40 years earlier. Laws are on the books in many states, but are often not enforced.

On the liquor question some church groups in 1951 were fighting a heavy rear-guard action, without much success. Oklahoma signed into law a "bone dry" bill. "It is a signal victory for the church forces," said the Rev. Ray Snodgrass. But Georgia, North Carolina, and Texas rejected legislation to provide for referenda votes on state-wide prohibition.

Seventeen other states turned down

proposals to curb liquor sales—such as extending local option, limiting the number of liquor licenses, forbidding advertising of drinks. To check the sale of drinks to children, Utah enacted a law requiring liquor permit identification cards showing evidence of age.

Minnesota declined to pass legislation prohibiting liquor ads which picture family scenes or feature testimonials of sports and movie stars. In Utah a bill to ban liquor ads in newspapers, magazines, radio, and television was defeated. In Montana a bill to permit outdoor advertising of beer was defeated.

Distillers, breweries, and wineries in the U.S. spend $165 million a year to advertise their products, it is estimated. The amount for advertising is steadily increasing.

Books from the Netherlands

It had been a long time since Lutherans of the Netherlands sent an official representative to visit Lutherans in Americ Until 1951 there hadn't been any sin John Ernst Goetwasser arrived from A sterdam in 1657 to be pastor of the co gregations on Manhattan Island a in Albany.

This year Prof. Willem J. Kooiman the University of Amsterdam and Chur Secretary Cornelis Pel had visited t United States. For the United Luther Church archives they brought valua books. One was the Dutch translation the Bible (1748) used in the Luther congregations of New Amsterdam. (*photo—Pastor Pel, left, shows Bible Dr. Franklin Clark Fry.*)

The other was the oldest surviving co plete copy of the constitution (printed 1686) used by churches in the Neth lands. It had been the model for early American congregations in shap their rules of procedure.

HOLLANDERS BRING GIFTS
A long time between visits

gets award

job as a laborer at the Seabrook
ms in New Jersey was waiting for
Alo Raun when he came to America
DP in 1949.

But the National Lutheran Council
d to find something more suitable
en it was discovered that he was one
Estonia's best scholars in the field of
no-Ugric languages (Finnish, Esto-
n, Hungarian). Eventually he got a
ition as a teacher at Pacific Lutheran
lege, Parkland, Washington.

Last month Dr. Raun was awarded a
ggenheim fellowship—one of 154
nted this year to Canadian and U.S.
olars, writers, scientists, artists. It will
vide about $3,600 for the year, to en-
e him to continue studying Finno-
ric languages.

When the Nazis deported Dr. Raun to
rmany in 1944 they gave him a job
ging fortifications near Breslau.

testants, Catholics get along

Relations between Protestants and Ro-
n Catholics in Germany are now "bet-
than at any time during the last 400
rs," said Bishop Hanns Lilje last month
a magazine article. To keep on good
ms, both church groups should refrain
m fighting for power in public life,
should concentrate on serving the
pple.

n facing common dangers in Europe,
otestants and Roman Catholics have
rned to respect and trust each other.
Dominican priest, lecturing on Luther
Alsace in March, said Luther's "re-
ous genius is fully recognized." He
d the Roman Catholic Church was at
lt for the split resulting from the Ref-
nation, because it was 40 years too late
beginning to correct the evils which
ther attacked.

And so forth

The "most interesting speakers," Dr. Irving J. Lee of Northwestern University has discovered, are actors, clergymen, and college professors. Dr. Lee's survey showed that people think the "least interesting speakers" are well-known writers, all scientists, most businessmen.

It takes 84 hours to play a set of recordings of the entire Bible which has been made for the blind by the American Bible Society. Mr. Alexander Scourby put the whole of the King James Version on 169 double-face records.

Congregational Churches of Los Angeles don't want the spring vacation in public schools to come during Holy Week. The result, says their association, is that families take a week's vacation at the ocean. The holiday should come midway between Jan. 1 and the beginning of the summer vacation, not at Easter, the Congregationalists propose.

Each church should hold a baccalaureate service for high school graduates from its own membership, instead of bringing all graduates together for a service, proposed Roman Catholic bishop William J. Hafey of the Scranton (Pa.) diocese. In 1950 Roman Catholic priests in New York state refused to sanction attendance at common services by public-school graduates from their parishes.

Profanity is slowly dying out, thought Roman Catholic Bishop R. H. Dignam of Sault Ste. Marie. "Even in places where one would expect to hear profanity, there is a noticeable absence of it today."

The Archangel Gabriel was designated as "Patron of Telecommunications" by Pope Pius XII this month. This adds television to the list of telephone, telegraph, and radio which had already been assigned to protection of the archangel.

World News Notes

Party line is changed

Faithful Communists in central Europe were still repeating the propaganda slogans that had been all right three months ago. But they are out of date.

Party workers were busy in Czechoslovakia, Hungary, and other countries persuading people to sign the peace petition drafted in Berlin in February. It calls for putting east Germany and west Germany back together again. Communists had talked loudly about this when they saw the danger of letting the western Germans enter a military alliance with the Atlantic Pact nations.

But something had gone wrong with the Communist program. Maybe Moscow had decided that to unite Germany would be the way to lose it completely. It is estimated that in a free election Communists would get no more than 5 per cent of the German votes.

Talk about uniting Germany was fading out among Communist spokesmen. Their only hope seemed to be to cling to the part of Germany they now have, and let the rest go. According to that decision, there was no longer any reason for the Soviet Union to want a meeting with foreign ministers of Britain, France, and the U.S. Main reason for such a meeting had been to plan for a peace treaty with Germany.

Treaty with Japan

Mr. John Foster Dulles is a Republican. He might have been U.S. Secretary of State if Gov. Thomas Dewey had been elected President in 1948.

But Mr. Dulles considers world peace more important than party victory. In the midst of the MacArthur tumult he went back to Tokyo to assure the Japanese that the change in U.S. commander there did not mean a change in plans for an early and generous treaty of peace.

Going on from the place Senator Arthur Vandenberg had been obliged to leave off, Mr. Dulles could be the key man in a bipartisan foreign policy for the U.S. But such insane intemperance had corrupted U.S. political life that level-headed, non-political Mr. Dulles didn't have much following among men of his own party.

The British were giving Mr. Dulles difficulties regarding the Japan pact because they wanted Red China invited to help draft it. They thought China would be less aggressive if it had a chance to sit in international councils and have a share in determining world policies. But the British had also proposed that Formosa be turned over to Red China. Such proposition was as popular in the U.S. as a plan to plant poison ivy in every park.

Medicine for the multitude

How much the public should be told about disease and its treatment is a subject of debate among doctors. Many argue that the less their patients know, the better, since they cannot be relied on to use their knowledge sensibly. In England, the British Medical Association figured public education in health matters was a good thing, and is experimenting with a new medium—popular journalism.

A new periodical, *Family Doctor*, is aimed at the housewife and is designed to instruct her in the easy way. The magazine contains recipes, advice on how to bring up babies, and so forth—from the doctor's point of view. Special feature articles are on anything from eggs and allergies to training boat-race crews.

Sponsors of the *Family Doctor* hope

pple will learn enough commonsense
chine to know when they are really
k.

n reform

Rural landowners in India were putting
a last-ditch fight. Attempts had been
de by the government to abolish a 150-
ar-old land system in certain provinces.
der the system poor peasant farmers
d been in feudal bondage to unscrup-
ous landowners. Through the years, as
eir crops failed, they got deeper and
eper in debt.

To remedy their situation, the govern-
nt wanted to take over all land so
rmers could be tenants on government
d. In one province alone, 7,500,000
asants would be freed.

Dispossessed landlords were to be com-
nsated partly in cash, partly in bonds.
t it didn't look as if they would be
isfied with such an arrangement. It
s nothing compared to what they could
ueeze out of the peasants under the old
stem. Afraid the same thing would
ppen in the rest of India, landowners
termined to carry the fight to the su-
eme court.

ungary surrenders to farmers

VIENNA (*Worldover Press*).—Soon af-
the war the government of Hungary
hich was democratic until the Com-
unists gained control in 1948) had split
much of the nation's farming land
nong 2 million tenant farmers who had
rked on the estates of the nobility.
hen Communists secured power, they
ed to reverse this program, take the
nd away from the peasants, and estab-
h large collective farms.

The peasants were far from enthu-
stic. Hundreds of thousands of farm
oletarians, who had become small land-
ners, had quickly developed the spirit
ownership. They were unwilling to
give up their soil under any pretext.

Following some initial failures, the Central Communist Committee planned an overwhelming propaganda drive for the winter of 1950-51, to force the landowners into the collective farms. The Party made the "socialization of agriculture" point number one in its efforts, and announced a battle against the stubborn peasants.

The peasants resisted so successfully, despite the drive, that the whole attempt had to be dropped for fear the spring sowing would be endangered. The Party Congress in March removed the sovietization of agriculture from its program.

So sweeping was the peasants' victory that the Party Congress has even *forbidden* the formation of new collective farms or any propaganda about them until the 1951 harvest is in. And to make the defeat of the Communists complete, the Congress resolution (which in Hungary is law) contains the following passage: "To the end of the Five-year Plan (not to be finished until 1954!) our agriculture must increase its production as against 1949 by at least 50 per cent. *To ensure this result we also have to support the independent landowners with all the means at our disposal.*"

Sovietization of Hungarian farms is therefore "out." Credit for the victory goes to the class of small landowners and peasants who resisted effectively the Kremlin-dictated efforts of a totalitarian regime.

The cultivated soil of Hungary is at present divided as follows: 10 per cent in collective farms; 6 per cent in government-owned estates; 13 per cent in the hands of the "kulaks," or peasants with more than 50 acres; and 71 per cent in the possession of small owners. It is the families working this 71 per cent, on their little parcels, who defeated Moscow.

Washington

MacARTHUR AND FOREIGN POLICY

GENERAL MACARTHUR'S dismissal from his Far Eastern commands and his return to the U.S. touched off an explosive discussion which is still resounding in the newspapers and in public discussions. Avid public interest will focus the attention of the entire nation on the proposed Congressional review of U.S. foreign policy.

Difference in viewpoint between the general and the administration was so basic that MacArthur's public expression of divergent views made a showdown almost inevitable. The President's dual role as commander-in-chief of the armed forces and arbiter of foreign policy placed on him the responsibility for resolving the conflict.

The fact that Truman conferred in advance with his top advisors in the State Department and the Pentagon made the removal of MacArthur a full-fledged administration decision, based on definite considerations of foreign policy. The issues are now before the country, and no one doubts that they will be thoroughly aired in the forthcoming debate in Congress.

Issues

BOTH SIDES will agree on the necessity of a global strategy against communism, and on the desirability of avoiding all-out war if at all possible. On the method of achieving these results, there is strong difference of opinion.

The State Department holds that Russia, rather than China, is the real threat to world peace, and that our major bulwark of defense against communism must be in Europe rather than Asia. It feels that if the U.S. becomes involved in full-scale war in Asia, the door would be wide open for Russia to march into western Europe. The key to the conduct of the Korean war has been the dual desire to make aggression unprofitable and at the same time to avoid being drawn into a major land war with Communist China.

General MacArthur takes sharp exception to this point of view. His years in Asia and the Pacific have led him to believe that Asia rather than Europe is the place to throw our major resources for the halting of the Communist advance. As a general, he sees little sense in waging a half-war, with political considerations overruling military ones. He favors the bombing of Manchurian bases and the use of Chinese Nationalist troops on the mainland, even at the risk of a major war. He minimizes, however, the possibility of Russia being drawn into the war by an attack on China or Manchuria.

The situation is complicated by the fact that the fighting in Korea is under the UN banner. There are differences among the western allies as to the best way of handling the Korean problem. The U.S. is committed to collective action, and could not undertake unilateral steps to broaden the scope of the war in Asia without serious international repercussions.

The dismissal of MacArthur brought the problem to a head, but did not settle the underlying issues. It is unfortunate that the circumstances produced an alignment along party lines in Congress. The seriousness of the questions raised and of their implications for the peace of the world call for an objective, non-partisan study of the facts, and a clear re-statement of U.S. military, political, and economic objectives in Asia and in other parts of the world.

—ROBERT E. VAN DEUSEN

RRED FROM RED CHINA BY BARBED WIRE

utherans Set to Work in Hong Kong

PAUL C. WHITE

Missionaries driven out of Communist territory are developing new fields among refugees while awaiting chance to return

Hong Kong has become a haven of ge for missionaries who can no longer k in Communist China. This has ned out to be a blessing for the small ish colony, for many new and im-tant mission projects have been es-ished there by these workers.

When we arrived, the Rev. Charles H. nbrecht informed us that the last two CA missionaries still at Tsingtao, Miss Clara Sullivan and the Rev. Paul ckensen, had applied for exit visas e they could no longer work in Shan-g province. There are only four other erican Lutheran missionaries still in mmunist-held territory, one from the gustana Church and three from the ssouri Synod. These workers have also n advised that the time has come for m to leave China. Only native pastors and workers will be at work there until the missionaries can return. This may sound like retreat, but actually it isn't.

About 40 missionaries are in the Hong Kong colony. Because they keep coming and going, you cannot be sure of your count. They come from Sweden, Norway, Germany, Denmark and the United States. I asked many of them, "Is this a retreat from China?"

Their entire chorus was "No!"

They told me quite modestly of martyrs in China. In 1947, missionaries had been killed in Hupeh province. Miss Linell from Sweden had been tortured by the Communists and died in January 1948. Pastor Reinbrecht and two pastors of the Lutheran Free Church were imprisoned during the war. There are many others, but these are enough to illustrate the Christian courage of the servants of the cross. As I talked with them, I had the feeling that God was at work in China

---

White, secretary of the United Lutheran od of New York, has just returned from a d-the-world tour.

and that He has led this missionary group to serve in other fields.

THERE ARE THREE reasons for missionaries leaving China, as I see it. First, it will strengthen the work at this time for native leadership to assume full responsibility. This is the moment when Chinese pastors and people must undertake their work together. The presence of missionaries might endanger the lives of all. Certainly local leadership must eventually carry the work forward. It strengthens the cause of Christ to place responsibility on those who can assume it.

Second, there is other work for these missionaries to do. To remain in China today is to remain in idleness. The missionary cannot press forward unhampered. Frequently he can neither preach nor teach. Finally he may land in prison or concentration camp. There is work elsewhere to do for God, so the missionary goes where he can work.

Third, these missionaries follow God's call. As I talked with them, their question always was, "What does He want me to do?" Many had been reluctant to leave their posts, but finally had felt God's call to other fields of service.

HONG KONG is a British colony, where between two and three million people have found a place to live. The city is built on beautiful hills which overlook green valleys and deep blue bays. On Hong Kong Island you have a feeling of "old" China as you pass small shops and markets operated by Chinese. Then, you may read on a window "Chase National Bank" or in a Chinese restaurant you are asked, "Will you have Coca Cola?" And you are aware of the West in Hong Kong.

British soldiers and Chinese police work side by side in this free city which

DRESSING FOR TEA
Mrs. White tries on native costume

includes a strange mixture of the Orient and the West. A part of the American fleet came into the harbor during our visit and U.S. sailors just out of the Korean war zone were in evidence everywhere. I met Chaplain Louis C. Smith (Norwegian Lutheran) of the USS "Gurke" and several sailors from his ship.

In the area of the colony called Kowloon, houses, shops and apartment buildings are springing up everywhere. The major expansion of the city seems to be taking place in this section. One day we drove through Kowloon to the border between Communist China and the Hong Kong colony. Tangled barbed wire separated the two border guards. We saw the red flag with one star waving in the breeze. Over the bridge a few travelers made their cautious way. Up would go the arms of each person and guards would "frisk" them, searching for hidden weapons.

We spent the greater part of an afternoon at the border, talking with the Bri

hief of staff. He told us of tensions, y travelers and the constant watch rmy infiltration. He offered each of cup of Ovaltine before we left. His ds are still ringing in my ears—"I der how this will finally come out?"

HE MOST IMPRESSIVE fact is that the eran Church is digging in in Hong g. Five years ago, beside work being by the Basel Mission, there was lit- ther Lutheran activity. Today, there idence of it springing up everywhere. he Lutheran World Federation is well esented. Dr. Arthur Olson heads the k. A sturdy three-story house offers aven to missionaries coming out of na and dramatizes the presence of ld Lutheranism in this troubled spot. Union Lutheran Church has been or- zed and services are held in the LWF se. The Rev. Peng Fu, who has been ident of the China Lutheran Church is now in exile here, is the pastor in ge, assisted by the Rev. Wu Ming eh. Missionary Reinbrecht has his headquarters (a small room) here and is developing a visual education program for the various church groups. He has been featuring the motion picture, *Salt of the Earth,* recently.

Lutheran student work is getting under way. Miss Lenorah Erickson (Lutheran Free Church) and Miss Cora Martinson (ELC) have Sunday evening informal student services and midweek Bible study meetings. I attended a Sunday evening fellowship service with about 40 students present. The meetings are held in the apartment of these two missionaries, provided by LWF.

STUDENT DANIEL CHU, recently of Hamma Divinity School, has been unable to get back to his home in the interior. In his Hong Kong apartment, chapel services are held each Sunday evening. There is Bible study in English Monday, Wednesday and Friday evenings, and in Chinese Tuesday and Thursday.

The Lutheran Seminary of China had been located at Shekow, Hankow. When

REFUGEE CHILDREN AT THE RENNIE'S MILL SCHOOL

its existence was threatened, it was moved to the colony. Fifty-six of the finest students you will find anywhere are enrolled and preparing themselves for full-time service. Dr. Gustav Carlberg is the president.

The Rev. Gerhard Reichelt is still at work with the followers of Buddha. He carries on the "Lutheran Mission to the Buddhists" started by his father. This retreat, atop a giant, beautifully wooded hill at Tao Feng Shan (one section on the mainland of Hong Kong colony) is also the impressive home of the seminary.

We visited the Lutheran Rural Service Institute just recently organized by Dr. Martin Yang, a native Chinese with a Ph.D. from Columbia University. It is located at Shatin and is developed to teach various handicrafts to the refugees. Farmers are given information concerning markets. It is a real rural service project with a Bible study program developed just two weeks ago, by a highly educated Chinese who can't return home.

ONE MORNING Pastor Reinbrecht took us to a refugee camp called "Rennie's Mill Social Welfare Center." Here 20,000 refugees, many of them soldiers from the Chinese National Army, are huddled, living mostly in mud huts with thatched roofs. Some of them receive food from the Hong Kong government, and the Chinese national government at Formosa. The rest struggle for food as best they can on this strange island.

Missionaries from the Lutheran Free Church of Norway, representing the Norwegian Missionary Society, have moved in to work at this refugee camp. With $1 capital and strong hearts, they began building a church edifice and school buildings. It's all made of mud and thatch, but now there are 10 buildings, with 150 children in the school and a nice congregation. Baptisms number 49 already and more are in prospect.

Augustana missionaries have organized six preaching points. Other work will be developed co-operatively. These 40 wonderful missionaries, forced to leave their fields in the interior, are digging in today in the Hong Kong colony. One of them said, "We don't know how long we'll be here, but while we're here, we'll work." I think I'll always remember Daniel Chu and his question, "Do you think I could get into a United Nations Chinese prison camp, possibly in Korea, to teach the Communist prisoners about Jesus?" The way our brethren in China work, I believe, he can!

AT THE ROOT of all our social problems lies the one sad fact that men are unforgiving. They return evil for evil, and small injuries give rise to greater ones, ever more complicated. We devise laws and institutions to put things right, and dream of a society in which all will understand and help each other. But no system will ever enable men to live happily together if there is no spirit of mutual forbearance . . . If men could only agree, even for a day or two, to forgive one another, almost all our social difficulties would disappear. And this will never be possible until we are so possessed with the sense of God's mercy to us that we shall be willing ourselves to be merciful.

—ERNEST F. SCOTT in *The Lord's Prayer* (Scribners)

ble Cities Are Fascinating

THEODORE K. FINCK

Youngsters respond with enthusiasm to 1951 vacation church school emphasis on the places where Jesus lived and worked

LOOK AT THOMAS coming up out of coffin!" gasped Jim.

rue enough, the lid of the little casket steadily opened wider. Two inches y a miniature figure of Jesus raised its . Inside the coffin a man's body began it up. His posture became almost ght.

he great "animated panorama" of the y Land, of which this raising of Laz- was a small detail, stretched over a ee equal to three good-sized rooms. throng of visitors was fascinated by perfectly timed motions of the little res.

m, a very small boy of nine, was lled. "Look, Ned! Now Thomas is g back in the coffin again!"

'Aw, Jim," returned Ned, whose bulk ggerated his 11 years, "you make too h noise. Besides that ain't Thomas; Peter."

The boys walked farther along the edge the exhibition. Jim pointed to a ountain" in the center.

It says that's the mountain where s was transfigured."

'Mt. Tabor," read Ned from the ker.

I thought Scotty told us that that was a mountain called Mt. Hermon."

'You don't know a thing about all this, ! You only pretend you do." Ned so irritated that he jabbed the little fellow's ribs again. "We'll ask Scotty all about it next Sunday."

MR. CASPAR SCOTT sat in the "teacher's chair" looking at a paper-backed booklet. It was early, and Charlie was the only one of the class who had arrived.

Overgrown Ned hulked in.

"Hi, Ned!" greeted the teacher.

"How're-yuh, Mr. Scott?" he returned.

"What do you think of that, Scotty?" asked the superintendent, stopping by Scott's chair to point to the booklet in his hand.

"Oh, that! It looks pretty nice, John." Caspar's eyes quickly took in the title, THE CITIES JESUS VISITED, and below it the words, *1951 Vacation Church School Series*. "Are we going to have a vacation school this summer?" he asked.

"That's what we have to decide, Scotty," said John Barton as he hurried away to check up on Mrs. Brewster's class. Several more boys came in and Sunday school began.

"Have you asked Mr. Scott about the man in the coffin?" whispered Jim to Ned, when he had a chance.

AS SOON AS an opportunity presented itself, Ned told Mr. Scott and the other boys about the Holy Land display. Two of the other boys had seen it. Caspar saw that the boys were interested.

Jim was not to be put off. "Wasn't that Thomas in the coffin, Mr. Scott?" he asked. "Ned said it was Peter."

"Let's look it up," suggested Caspar.

Finck is an editor for the United Lutheran rch Parish and Church School Board.

CHILDREN FIND THE ANSWER IN THE BIBLE

"Who can find the Gospel of John?"

The boys picked up their Bibles.

Charlie's hand went up first. "What chapter in John?" he queried.

"Well, let's see," parried the teacher. He was paging through his own Bible. "Here it is!" he exclaimed with relief. "Chapter 11, verse 43."

By a lucky turn of pages Ned beat Charlie to the place. He started reading quickly, so no one would stop him:

" 'And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth—' "

"That's enough, Ned," said Mr. Scott. He smiled. "Was it Thomas or Peter?"

"Lazarus!" shouted everybody.

BUT NOW questions came fast. Dave, who had seen the exhibit, wanted to know why Nazareth was at one end, and Jerusalem at the other. Ned had been interested in the Bethlehem scene. Donald tried to recall the name of the city ("Capernaum," suggested Caspar) near where the men actually rowed the boat.

Charlie, asked the name of the town where Lazarus was restored to life, found it in the first verse of the next chapter. "It's Bethany," he told the others.

Jim remembered that the display labeled Mt. Tabor as the place of the Transfiguration.

"That's what they used to think," Caspar was able to tell the boys. "Actually, it was probably Mt. Hermon, near the city of Caesarea Philippi, which is too far north for a panorama of the Holy Land."

"Nazareth, Jerusalem, Bethlehem, Capernaum, Bethany, Caesarea Philippi," went through Caspar Scott's head, as, with some effort, he weaned the boys away from the animated exhibit to consider the lesson for the day. "Why," he thought, "those cities are—"

His eyes, even as he was teaching, fell on the title of the booklet he had been reading: THE CITIES JESUS VISITED.

SUPERINTENDENT JOHN BARTON cleared his throat. But Mrs. Brewster went on.

"Just give me one more minute, Mr. Superintendent"—Barton nodded help-

sly—"while I tell everybody where I this. It was in the new *Parents' arterly* we just received."

Mrs. Brewster held up her copy.

"It says 'Vacation Church School' at top of the page. Over here it says: 'vacation church school is not a one-n job. It takes the co-operation of ny people.' There is a chart, 'Our 1951 cation Church School Series'—"

"Look, Mrs. Brewster," said Mr. Bar-, pointing to the top of the table ound which the workers were gathered. "Oh!" subsided the speaker, red-faced. the table she saw five or six books. had not noticed these."

"They are the books you have been king about," said the superintendent—e new 1951 Vacation Series. I sent a sample packet. Now let's all take a k at them." For some time the work-looked over the literature.

"Here's a red book with a ship on the ver. It's called *A Trip to Jesus' Land,"* d one.

"And here's a green book," said an-aer, "with a picture on it of two little dows with their daddy. It's called *aveling with Jesus."*

"At last! Here's something for the rsery," chorused two girls. "Looks od, too. *Three-Year-Olds in Summer."*

MARY PORTER spoke. "Look at the mel on the blue book. The title is *Let's Where Jesus Lived,* and it says it's for iors."

"Let me see that!" Caspar Scott took book from Mary's hands. He studied cover and leafed through the pages. "You know," Caspar said to the others, is is just what my juniors have been king about. Dave and Ned and Jim nt to see some kind of exhibit of the bly Land. They came to class all ex-ed about Nazareth, Jerusalem, Caper-naum, and Bethlehem. And now look! Here these cities are."

He read aloud from the table of contents: " 'Bethlehem, Nazareth, Capernaum, Bethsaida, Nain, Caesarea Philippi, Jericho, Jerusalem, Emmaus, Bethany.' The boys wanted to know so many things about those cities," he concluded.

"I believe my girls would be interested in those cities too, Mr. Scott," chimed in Mrs. Brewster. "They get so much geography in school and in the news that they are place-conscious. Let's see the book for their age." She pulled one of the volumes toward her. "Hm! *Watching Jesus While He Works.* They'd like this."

"THERE'S a book here for the older ones, too," Superintendent Barton inserted —"*The Difference Jesus Makes.* I'd like to make use of that."

"It looks to me," summarized saintly Mrs. Pettigrew, "as if by using these books we can bring growing boys and girls into contact with Jesus Christ. That is our real purpose, you know, 'for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' "

As the meeting went on plans were laid to organize the vacation school, secure interested teachers, order the books. Caspar Scott became more enthusiastic.

"Too bad the men aren't available for vacation school," said Mrs. Brewster, as the talk came around to the junior department. She looked at Mr. Scott.

Scotty had a surprise for them.

"I'll tell you what I'm going to do," he said. "I'm going to ask the boss to give me my vacation time during the two weeks when our school is being held. And believe me," he concluded with emphasis, "if that works out, I'll be right here on the job!"

DELIGHT AND THE DEVIL

By RUBY LORNELL

Wholesome recreation, joy and laughter are really God's gifts but the devil tries to use them for his own purpose when he can

I THINK THE DEVIL writhes in misery at the sound of joyful laughter. There is not, as far as I know, any scriptural basis for this supposition, no verse I can quote to "prove" it. But certainly there is reasonable ground for its inference.

For God is the origin of every good and perfect gift. Certainly laughter and joy and fun and happiness are among these good gifts. And the devil, who is the very opposite of God, surely must be nauseated by the spectacle of humans enjoying the gifts of the heavenly Father.

Nevertheless he has no hesitation in using it for his own purposes whenever he can create an opportunity. He is too serious in his objective (of winning man from God) to be squeamish about his tools.

THERE HAVE BEEN TIMES when Christians have given the impression that joy and laughter were from the devil, something that godly men and women ought to shy away from. That attitude has been helpful to the devil in several ways. It made Christianity repulsive to the uninitiated who did not know what it was all about. And it served as a leech on the Christian's faith, sucking out from it the childlike joy and enthusiasm, and leaving it grayer and duller than God intended.

Besides being helpful to the devil, it was, it seems to me, rather insulting to God—if that phrase is permissible. Certainly it is most ungracious, to put it mildly, to reject any of God's gifts to man, even if it be perhaps the minor one of joy and laughter.

There is, of course, the familiar temptation of the devil to "make pleasure a god." On the whole, though, I don't suppose many of these particular idolaters are readers of THE LUTHERAN.

Except in July and August. For some peculiar reason, the commandment to "Remember the Sabbath" does not seem to apply during July and August. There is an unwritten rule that perfectly faithful church-goers from September to June will be easy marks for this particular temptation of putting pleasure before God during July and August.

Since, however, both complete neglect of pleasure and worship of pleasure are avenues of temptation closed to the devil by most of us, he finds it necessary to use another approach: to tempt us with amusements that are degrading, and keep us from amusements that are re-creative.

MOST OF US LIKE to avoid responsibility as often as we can. (From this point of view, it is amazing that either democracy or Protestantism continues to flourish.) How convenient it would be to

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This is the fifth in a series about how the devil leads us astray. Mrs. Lornell is the wife of the Rev. Marcus Lornell of Lebanon Church (Augustana), Bristol, Connecticut.

ve leisure activities catalogued for us: ESE THINGS ARE RECOMMENDED," ESE THINGS PERMITTED," "THESE T ALLOWED." That, however, does not ear to be God's way of dealing with and I have no doubt He has excellent ssons. Instead, He has given us certain ad precepts which we are to apply to cific details.

We know, for example, that our bodies to be houses for the Holy Spirit. I nk "body" there would include "mind" well. That means that our recreation ght to, at best, build up the body, at st not tear it down. It ought to be a axing experience, that leaves us men- y and physically refreshed and eager new tasks and new ideas.

Some of our recreation ought to lead into closer fellowship with our fellow mans, creating deeper sympathies, a mmon ground of understanding.

If possible, some of our recreation ght to be a creative activity, whereby share with God the thrill of creation ven though we aren't really creating thing strictly *new* as He does).

There are pastimes which appear to be most entirely evil. Gambling, I think, one of them. Every aspect of it seems me to be diametrically opposed to the od things that recreation should accom- sh for us. Basically, it is built on the Christian business of getting some- ng at the expense of somebody else.

BUT GENERALLY SPEAKING the devil pre- s to pollute a good activity, rather than to the bother of inventing a bad one. ke card-playing, for instance. There people who find an afternoon or eve- g at cards mentally and physically re- ing and socially stimulating. The devil uld like to twist it in several ways: k- it simply an excuse for gambling, encourage the participants to take it so seriously they cannot bear to lose and therefore increase nerve strain. Or he may encourage such an all-consuming interest in the game that all other interests are curtailed.

Or take another generally controversial pastime, dancing. There are many people, young people especially, who find an evening of dancing an enjoyable and recreative experience. The devil likes to twist that into evil with coarse surroundings or over-sensuous music.

Or take the gathering of women about the coffee table, generally not considered a controversial recreation. They find it relaxing, enjoyable, a medium of increased fellowship. But the devil doesn't necessarily sit on the sidelines here either. Frequently enough he has debased even that with the temptation of slander and gossip and idle talk that harms and does not build.

There are many Christians who believe the only way to beat the devil at this game is to condemn those recreations which he has succeeded in polluting. "A Christian must not play cards," they will say. "A Christian must not dance." Although I suppose none would be thoroughly consistent and say: "Groups of women must not converse!"

BUT THEN, it seems to me, we are putting ourselves in the camp of those who opposed the great Apostle and wanted to insist that because they were circumcised, all must be circumcised. Because they ate no meat, no Christian could eat meat.

We shall have to recognize there are some areas in which God has spoken specifically: it is not possible that it should be right for you to steal and wrong for me . . . or right for you to commit adultery and wrong for me . . . or right for you to curse and swear and wrong for me. On these, and other subjects, God has spoken

— finally and positively. But on other matters—and recreation appears to be among them—He has left it to us to decide, on the basis of certain broad principles.

When Martin Luther was pleading for greater tolerance and wisdom among his followers in their tactics against the Roman Church, he said: "Do not suppose that abuses are eliminated by destroying the object which is abused. Men can go wrong with wine and women. Shall we then prohibit wine and abolish women? The sun, moon, and stars have been worshiped. Shall we then pluck them out of the sky?"

That was wise advice. It can help us to bring frustration to the devil's intentions with a mature, Christian approach.

Recreation can, and ought to be, a vital factor in fostering wholesome bodies and minds that are more readily open to God's voice and more effective tools for Him to use in His fight to win back to himself those whom the devil has tried to pull into his camp.

Pastors Offer Help by Radio

By J. R. BROKHOFF

Broadcast in Atlanta puts the pastor's study on the air to give advice and answer questions phoned in by listeners

DID YOU EVER want to have a serious talk with your pastor? Perhaps you were troubled about a problem one night. You planned to see your pastor the next day, but you got too busy and put it off. Or maybe you feel your pastor is too busy to bother with your problem.

If you live in Georgia or Florida, your contact with a pastor would be easy. In Miami and Atlanta, the "Pastor's Study" has taken to the air.

The radio program "The Pastor's Study" is something unique in religious broadcasting. It was originated a few years ago by the Rev. Robert B. Giffen in Miami where he was secretary of the Council of Churches. The broadcast is entirely unrehearsed. A pastor sits in the studio with a microphone in front of him and a telephone at his side. An announcer simply tells the radio audience the "Pastor's Study" is on the air, and the pastor invites listeners to phone him for a quiet discussion of a question or problem.

You ask, "Suppose nobody calls, what then?" Though the program is heard in Atlanta three nights a week, there has never been a time when the telephone did not ring immediately and persistently. Calls come faster than the pastor can answer. After the program, some often complain they could not get a call through to the pastor.

THIS INDICATES the need for a program like this. The broadcast is exceedingly popular. Hundreds of people with questions and problems take this means to get spiritual counsel. They are people in genuine need. Their questions, almost without exception, are sincere.

These broadcasts are presented from 11:30 to midnight when most people are

The Rev. Mr. Brokhoff is pastor of Redeemer Church, Atlanta, and president of the Atlanta Christian Council.

RADIO ADVISORS
Pastor Brokhoff at telephone

bed. The time was chosen deliber-
y. At this late hour some are awake
ause they *cannot* sleep. They are dis-
ssed and worried. Now is the time they
uld like to talk to a pastor.

You may wonder how the pastors feel
ut the experience. Are they afraid
y will not know the answers? Are they
t on the spot" by embarrassing ques-
ns? Strange as it seems, pastors have
nd the broadcasts exciting experiences.
y thrill at the opportunity to help.
questions put them on their toes and
llenge their best judgment.

The challenge is great because not
rely one person may be helped, but
ndreds of thousands who listen may be
sted. Pastors on the Atlanta program
e heard from listeners in New Jersey,
sconsin, and Texas. The Atlanta "Pas-
s Study" is presented by WSB, one of
most powerful stations in the South.

HERE ARE SOME questions asked. Are
y your questions, too? If you were the
tor, how would you have answered?

"Is it wrong for the church to practice segregation of the races?" Answer: "Ideally all men are brothers in Christ, and brotherhood implies fellowship. However, we are living in a practical world. We have not reached the point of interracial fellowship in the South, not even in churches. Because of this it is not expedient to press the intermingling of the races. More harm than good would be done. It is wise ever to keep the ideal before us, and slowly through education and the leaven of the gospel work toward it."

"Can I be forgiven for living with my second husband when I am not sure I am divorced from the first? I have two children by the second marriage. Am I a hypocrite by teaching a Sunday school class?" Answer: "You may be a bigamist and in wrong with the state. You should see your lawyer at once and clear up the question of the divorce from your first husband. If you are truly repentant—and it seems as though you are, because you are teaching a class—there is forgiveness from God. If you have confessed your sin to God, repented, and been assured of his forgiving love, you are not a hypocrite by teaching your Sunday school class. Let the past be forgiven and forgotten. Build a Christian home, and rear your children in the fear of the Lord."

"I am a Missionary Baptist. Divorces and remarriage are not permitted by my church. I was divorced, but now I am in love and want to marry again. Would it be a sin to marry again? Would a pastor marry me? Answer: "Some churches do not recognize divorce on any grounds, but others acknowledge two Scriptural bases: adultery and desertion. If you are the innocent party in either case, a pastor will marry you and you will not be committing a sin by remarrying."

"Where did Cain get his wife?" We do not know, but we assume he married his sister. We must not forget that the Bible does not purpose to give a detailed account of the development of the human race. It tells just enough to teach a spiritual truth."

"Is it wrong for a Protestant to break his promise to bring up his children in the Catholic faith?" Answer: "You made the agreement in good faith. You are morally bound to keep it. On the other hand, if you find it is a violation of your conscience to permit your children to believe what you consider false, you have a right to break it. You must obey God rather than man. The agreement was a human transaction."

A long-distance call: *"I am at a drive-in listening to your program. I happen to be a married man out with another woman. Am I doing wrong?"* Answer: "You are surely in the wrong. You know the commandment of God: 'Thou shalt not commit adultery.' Your present action is a violation of that law. You are breaking a solemn covenant made at your wedding. You promised God you would be true and loyal to your wife until death. Break off your relations with this woman tonight. Return to your wife and be faithful to her."

We Made an Old Man Happy

By OLA GLADYS HYLTON

When 82-year-old M.B. came to live with us we thought we were doing him a favor, but we did ourselves one instead

AFTER LIVING in your own home for fifty-five years it's not easy to give it up and live in someone else's. But like many others, this is what my father had to do after my mother died.

I was the youngest of his three children. With my husband, I lived in a snug little house. Two days after he came to visit he called me aside and said, "I'm faced with the biggest problem I've ever faced. I have three children and 1,500 relatives. I should be able to live with one of them . . . but I don't know what to do." Then he broke into tears, something I had never before seen him do.

Quickly I told him what my husband and I had agreed upon long before. "If you want to live with us, you are welcome. But we both go to work and have professional obligations. We're set in our ways and probably won't change. But you are welcome."

He said, "I'll think about it."

AFTER HE'D been with us a little while I realized that one of the joys of his life had always been his garden. "What's wrong with my thinking!" I said to myself. It was spring, and time to make a garden. The only space was our flower bed, but we gladly gave it up.

When we told him, his eyes lighted up. Life took on a new interest for him as he began to plan for tomatoes, onions, cabbage and lettuce. We got the plants. He spaded the garden, and his days began to be filled with excitement. He could scarcely wait to get up and start work.

Then we saw him looking hopefully at the lawn mower. One day he said, "I'm

dead yet. Let me mow." From that
e on he took over the mowing, working
ing the day when he felt like it.
oon we decided to buy a plot across
street as a bird sanctuary, for there
e big old trees there. He was eager to
r it off and plant grass seed. Then,
ore we knew it, he had taken over
ut one quarter of it for a real garden,
n corn and all the things he delighted
raise. We grew more fruits and vege-
des than we needed, but we gave them
neighbors and kept everybody in our
ces supplied all summer long.

When winter came M.B., as we affec-
nately called him, felt secure and took
r many of the household duties, such
answering the telephone and receiving
delivery men. He and the milkman
ame fast friends. M.B. served him
fee on cold mornings and cold drinks
warm ones.

M.B. was a great conversationalist and
mealtimes entertained us with stories
m many sources. Many questions were
ught to the table for decision by all
o lived in the house. At first he was
uctant to take part, but we insisted
t it was his home and that he should
re the responsibility. Often before
ner we joined in prayer and read a
verses from the Bible. He delighted
the privilege of planning this little
otion.

When we went to church together he
happy to find the service exactly as
had been accustomed to it for so many
rs. He couldn't take an active part in
church's program, but if we showed
s of malingering he found some cute
of reminding us that it was Sunday
rning and time to go to church.

HE AND OUR toy cocker, Penny, became
om friends. When she heard the tap of
cane she leaped into action to go out
with him. She watched and waited for him when he went on trips. Once he took one of his semi-annual jaunts and didn't tell us when he would be back. All of us were in the garden when suddenly Penny began whirling and jumping into the air. Like a flash, she was off to meet him. She had heard his cane. I've never seen a happier old man than he was because of the joyous welcome given by that little dog.

For almost 10 years M.B. found a real place in our home. He had his own room, his radio, his newspapers and magazines, his friends. And most of all, he felt that he was needed, which was the basis for his happiness.

He was looking forward to another spring and summer of the planting which he loved when he died quite suddenly at the age of 93 after an illness of two days. When we took him to the hospital he said, "I won't come out of this. I'm a very sick man—but I've lived a long and happy life—" His sense of humor never failed even toward the end. When the nurse was trying to force him to drink some liquid which he didn't want, he said, "Girl, if you're so thirsty, why don't you drink it yourself?"

WE LEARNED from him that the important thing with us all is to feel needed. When we pass the stage of being useful or important to someone, life ceases to hold the interest it should. We also learned how little things can add zest to life. Taking an interest in people, and in flowers, and in the events of every day are an aid to useful, happy living.

Now that we have all the gardening, mowing and household duties to do we say to ourselves, "We did nothing for M.B. He did everything for us." As I write this I think my title should have been, "How an old man made *us* happy."

The Gospel for the Sunday after the Ascension is written in John 15:26—16:4

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

"THE TIME IS COMING when anyone who kills you will think he is doing God a service," Jesus warned his disciples. Jesus told them that they might be put out of the synagogues, perhaps might be put to death. Jesus, of course, was right. For in witnessing to Jesus, the disciples were beaten, lashed, stoned. Read what happened to one man who tried to teach about Jesus (*II Corinthians 11:23-28*).

Peter was crucified. James died by the sword. Most of the others also met a martyr's death. It was to no easy life that Jesus' disciples were called.

It was ironical that the people who were most eager to put the disciples to death, did it in the name of God. The religious enthusiasts, the pillars of their churches, were the first to condemn them. Even men of noble ideal, such as young Saul of Tarsus, opposed the Truth in the name of truth.

JOHN, IN THE PROLOGUE to his Gospel, says of Jesus that "the world was made through him, yet the world knew him not; he came to his own home, and his own people did not receive him." Strange! The Word of God was not recognized even by those who most enthusiastically professed to know God.

The Bible is full of stories of this tragedy. World history has abundant examples showing how men of truth have been oppressed. Stephen, in his defense before the high priest, cites several instances from Hebrew history when honest leaders were rejected for telling the truth (Acts 7:51-52).

Stephen was not exaggerating. We find that it was the rule rather than the exception that the prophets were persecuted. Nobody raised a finger to help Elijah when he was being hounded by Jezebel. Amos was run out of Israel, perhaps murdered. Isaiah, tradition tells us, was sawn asunder in a hollow tree by king Manasseh's soldiers.

Jeremiah was cast into prison and left to die there, accused of treachery by the country he was trying to save. John the Baptist was beheaded by those who could not stand to hear the truth. There was hardly a man worth the name of prophet who was not ridiculed, maltreated, despised, for teaching the Word of God.

In later history, too, the names of Luther, Huss, Zwingli, Fox, Calvin, and many others come to mind; they also were men who were persecuted in the name of religion and God. The future, we can be sure, will see little change of procedure.

JESUS WARNED his disciples that these things would occur, so that when they did happen the disciples would be ready for them. His best followers have always been men dry behind their ears and with their eyes wide open, knowing the price they might have to pay.

When Jesus told his disciples that the men responsible for their oppression acted as they did because "they have not known the Father, nor me," he did not mean merely that they had not heard of God. Jesus meant that they were not kindred to God.

The things of God were foreign to them, different, apart, uncongenial. Elsewhere Jesus compared those who did not know God to children of the devil. It was not ignorance so much as willful dislike

caused men to persecute his follow-

ne phrase "put out of the synagogues" interest. It reminds us that the dis- began their teaching within the gogues. The synagogue congrega- were fairly liberal in their willing- to listen to various views of religion. rangers visiting the synagogues, or bers of the congregation, were given pportunity to speak if they wished to. might speak about religion, politics, or anything else that concerned them.

HE DISCIPLES of Jesus made good use ese opportunities to present the Word od as Jesus had taught them. When ors were called upon to speak if they d to, the disciples would tell about s. Often the Jews would sit in inter- l silence. A few would ask questions. Most likely there would have been lit- ersecution had not the disciples been ersuasive. It was when the church orities noted that many were turning ard this new religion that they felt it essary to drive out the disciples of s. We would possibly have acted larly under such circumstances.

or the most part, the church author- were sincere men, earnestly trying to the members from corruption. At one point can they be criticized. But point is vital. They did not recognize Word of God when they heard it!

or them to reject those who taught Word of God showed that they were ngers to God, even though they were ply religious people.

he synagogues themselves had an in- sting history. Christians are interested hem not only because they are so im- tant in the New Testament stories but ause most Christian services of wor- are patterned after the synagogue ices.

The synagogues seem to have come into existence while the Jews were in exile in Babylon (after 586 B.C.). Since the Jews in Babylon could not worship in the temple at Jerusalem, a substitute place of worship was necessary. At the beginning the exiles met in each others' homes, later in special buildings. These buildings became the centers of Jewish social life in every city where Jews lived.

Here the children were taught. Here discipline was administered. Here they gathered for festive occasions. Here they comforted one another in times of communal sorrow. Here services of worship were held. These buildings became known as synagogues (from the Greek meaning "to bring together" or "an assembly").

IT WAS in the synagogues that the teachings of the prophets were first widely accepted. Much emphasis was placed on prophetic teachings. It is ironical, therefore, that those who valued the prophets so highly failed to recognize the Messiah.

Although the temple in Jerusalem was rebuilt during the leadership of Zerubbabel and at the instigation of Haggai and Zechariah (around 520 B.C.), the synagogues continued in existence. For there were many Jews scattered throughout the mediterranean world who could not worship in Jerusalem. Possibly the synagogue more than any other single factor, held together the Jewish religion and culture that was dispersed through many lands, and existing under many adverse conditions. The synagogue was a noble Jewish institution. As we said before, it failed in only one point—but what a place to fail!

People of the synagogues cast out the teachers of the Word of God, and thought they were doing God a favor! But the witness to the Gospel continued and grew. Persecution produces martyrs.

Personal Problem Clinic

Play situation

QUESTION: We have moved too often! This time we thought it was for good—we wanted to get settled. But, even though we have been here only three months, things are already happening.

Wayne, seven years old, has run into some very disagreeable children at play, and the play supervisor seems quite indifferent to what happens on the playground. Many of the parents are complaining about it. Wayne has had a more unhappy time since we are here than ever before.

REPLY: Perfection is not of this world! There is no ideal situation for children or for any other age. You made a false assumption that there is any such thing or that you had discovered it. No matter how excellent the community, there will be children whose actions create problems, even though they may not so intend them. Such conflicts are often the natural outcomes of the fact that people are very different in temperament, outlook, habits, and mode of judgment. This is true of any age. A certain degree of conflict among children may naturally be expected.

Is it not possible for parents to get together and try to work out a solution? If the supervisor is not measuring up to expectations surely the parents can produce enough pressure to have her replaced. Perhaps in another situation she may be able to do better. Or maybe she needs some help from the parents in order to see things more nearly as they do. Perhaps they need to see her viewpoint more clearly. Note also that it is a mistake to take for granted that parents can simply turn their children over to a play director and be sure that everything will run smoothly.

Have you asked yourself whether some of the difficulties may not be due to your son himself? We tend to assign faults to other people, whereas they may lie in us or our children.

Another move may not improve your situation—it may even make it worse. Along with other parents, you had better get down to brass tacks, without any preconceived ideas, and find what the real trouble is.

Another mixed courtship

QUESTION: George, 20, thinks he is in love with a Roman Catholic girl, who is a little younger than he. As soon as we realized the situation we talked it over with him and pointed out the dangers which are involved in such a combination. But he didn't receive the advice very well. It made him more stubborn. He is very cool to us now and continues to go with the girl.

George has been working for an insurance company since graduating from high school, and he has the idea that he can get married in about a year. If we don't get this thing stopped, that's just what will happen. If there were some way to prevent such a mistake, I'd be ready to do it, but George is almost a man.

REPLY: To separate a couple, once they are really in love, is almost impossible. But many unfortunate alliances could be prevented if young people were adequately informed and advised earlier. Courses in preparation for marriage, given by the church or Sunday school, would prove a powerful influence. The need is for guidance which will avert such errors and at the same time avoid leading young people into bigotry.

Here are two suggestions: 1) Have some good friend of George, a mature person, man or woman, talk over the problem with him—perhaps in several interviews, pleasant and without pressure, and 2) place some reading matter at his disposal, without urging or any other form of pressure. Leave the decision to him. Urging or too frequent mention of the matter will probably accomplish nothing.

—EARL S. RUDISILL

What Makes Good People Good?

Altruistic Love. A Study of American Good Neighbors and Christian Saints. By Pitirim A. Sorokin. Beacon Press. 253 pages. $3.

In this book one of the world's outstanding sociologists takes up the search for a cure big enough to save our highly scientific and grossly materialistic culture from self-destruction. He seeks it in the realm of ethics. The title *Altruistic Love* denotes a creative force that has the power of "transfiguring individuals, ennobling social institutions, inspiring culture, and making the whole world a warm, friendly cosmos."

This is the first of a series of studies in *Altruistic Integration and Creativity* by the Harvard Research Center. It is taken up with the collection and analysis of information about people who exhibit a high type of altruistic love. The first part of the book uses 506 "good neighbors" selected by the Tom Breneman radio program, "Breakfast in Hollywood." The second part studies a group of saints from the Roman and Greek Orthodox churches. The statistical method is simple and will have to be revised and reinterpreted as the work proceeds. The author quite freely points out that many of the conclusions reached are tentative.

The emphasis of this book is on the positive types of human behavior. At last a great scholar is earnestly trying to find out what makes good people good. One cannot but breathe a fervent "Amen" when Dr. Sorokin declares it is time to turn away from a preoccupation with the study of the negative types of human beings—the criminal, the insane, the sinning, the stupid, and the selfish.

Another trend that will please the churchman is placing of increasing value on the individual and decreasing of the importance of institutions in the social structure.

This new sociological emphasis should be warmly welcomed in religious circles. It should start a wholesome trend in the direction of the spiritual emphasis which the church has always maintained as basic to all human well-being. Here the sociology departments of Christian colleges will find many challenging avenues of promising research for their graduate students.

Philadelphia ALBERT W. SHUMAKER

Christ Strides Softly

A Life of Jesus. By Edgar J. Goodspeed. Harper. 248 pages. $3.

Many readers will quarrel with this book. It is written largely from the humanistic point of view and in a critical tradition that seems outmoded. At times it sounds like an echo from the nineteenth century. Form Criticism and the "new" theologies have left virtually no dent upon it. The Christ who strides rather softly across its pages is little more than a prophet-sage-philanthropist Messiah, an incomparable humanitarian who eventually died a martyr's death in order that His cause might live forever.

When it is viewed in the light of its purpose, however, the book clamors for recognition as an outstanding contribution to the never-ending stream of literature about Jesus. One suspects that it will be given a place among the ten most significant books in the area that have appeared in the twentieth century. It is a distinguished book by a distinguished scholar, written in an engaging style and published in an exceptionally attractive format.

Professor Goodspeed, who has done more than any other writer to give American New Testament scholarship a place in the sun, is at his best in this book. As a scholar he realizes full well that "the life of Jesus Christ cannot be written" but as a Christian he also realizes that the story of Jesus "cannot be told too often." For the most part he merely retells the story, largely on the basis of the Second Gospel, and lets the story speak for itself.

Like all other books about Jesus, this new "biography" should be read with discrimination; but no honest reader can turn away from it without conceding that it is a sincere and compelling tribute to Jesus Christ by a man of faith whose technical competence and integrity are beyond question.

Philadelphia RUSSELL D. SNYDER

Mysteries

Explanation of the Book of Revelation. By C. H. Little. Concordia. 232 pages. $2.75.

Dr. Little acknowledges that "it is not necessary for us to know all the mysteries and secrets of the future." But he makes a brave effort to interpret the manifold and involved imagery of the Book of Revelation. Here are a few samples of his interesting interpretations.

As for the number 666, mentioned in chapter 13, it is the number of the antichristian world-power. It is not a cabalistic or a cryptic number. "It does not refer to any one individual." In like manner the antichristian empire typified by Babylon the Great "embraces all opposition to God, whether coming from the papacy in Rome, or Mohammedanism, or from Judaism, or from Unitarianism, or from modernism, or from sectarianism, or any other source."

"The thousand years" is a round number which is not to be taken literally but symbolically. "It stands for the present dispensation or the period of the Messianic reign."

Despite the fact that the great majority of Christians take very little interest in the Book of Revelation because it is so obscure, mysterious and difficult to understand, a vast amount of literature on the Apocalypse and allied topics has been written and printed. Let those who wish to pursue further the fascinating study of Revelation begin with Dr. Little's painstaking explanation.

Collegeville, Pa. GEORGE DRACH

Methodist Democracy

Francis Asbury's Silver Trumpet. By Harlan L. Freeman. Parthenon Press. $2. 155 pages.

Nicholas Snethen is the man whom Francis Asbury called his silver trumpet. While the two men worked together closely, they disagreed on church polity. Asbury set up a system within the Methodist Church based on monarchy as known in England; Snethen advocated a democratic system. Snethen thus became known as the "father of lay representation." It took 150 years for this to become effective within Methodism.

The book is pedantic, prosaic and in no sense does it do justice to the subject.

Reading, Pa. W. R. SIEGART

Caricature

Stories of Christian Living. Edited by J. Edward Lantz. Association Press. 293 pages. $2.50.

It probably depends upon what one calls "Christian Living" whether these stories by 18 authors taken from magazines such as: *Woman's Home Companion, Ladies' Home Journal, Classmate, Household,* etc., should be considered Christian.

The best of the lot, to our thinking, is "This is Christmas Day," by Margaret E. Sangster from *The Christian Herald.* Most of them are just stories, neither with nor without a positive Christian emphasis.

Perhaps the reason there is so much confusion in our country and particularly in the minds of people who think that they are living like Christians is that they are pagans who are living a "do good," "broad-minded" caricature of Christianity.

Niles, Ohio KENNETH E. WILT

Atoms of Thought. By George Santayana. Philosophical Library. 284 pages. $5.00.

Picked here and there from the whole range of the philosopher's works, these "Atoms" say a very little about a great many topics—without saying much on any one. Although it may be because of some personal motive of the editor who made the selections, quotations on religion abound. Skeptic that he is, Santayana had many cutting things to say, many of them aimed at religion. However, he says so much against religion in the present volume that he sounds like a prodigal longing to go home.

S. CARNARIUS

OVERSEAS

ERTO RICO: Santurce. April 9.— ARE TRYING to reach a decision on ner it would be wise for our churches uerto Rico and the Virgin Islands to nize into a Caribbean Synod of the ed Lutheran Church in America. This the most important question discussed month at the annual convention of our n Islands Missionary Conference in eriksted Church, St. Croix, April 2-3. was decided unanimously to join with a nittee of the Puerto Rico Conference eparing a constitution for the proposed synod. The joint committee will meet in Thomas in August.

the convention of the Puerto Rico erence in January the matter had been oughly discussed. An important ques- for us would be fulfilling the benev- ce apportionments assigned to synods ne United Lutheran Church.

r. Arturo Latimer, treasurer of the to Rico Conference, reported that 1950 been excellent as measured by benev- ce receipts from congregations. The 48 received in 1950 was not much less 1949's $2,768 which included the 50th versary offering of more than $1,000.

the end of 1950 there were 3,826 bap- members in the Puerto Rican congre- ns, of whom 1,237 are communicants. Virgin Islands congregations there are communicants. In 1950 they sent $1,300 e United Lutheran Church for general volence and $1,191 for Lutheran World on. The general benevolence budget for is $2,000 and for 1952 is $2,400.

HEN FORMATION of West Indies congre- ns into a synod was discussed in Puerto in January, the conference president, or Eduardo Roig, presented an eight- recommendation:

The ULCA model constitution for is to be translated into Spanish.

Conference will invite the Virgin Islands Conference to name a committee of three pastors and three laymen to meet with a similar committee of this conference, the meeting to be held in St. Thomas no later than Oct. 30, to prepare a constitution.

3. The committee should choose between two names: "The Caribbean Synod of the United Lutheran Church in America" and "The West Indies Synod of the United Lutheran Church in America."

4. Copies of the proposed constitution as drafted by the joint committee, in English and Spanish, should be distributed among the members of the congregations.

5. Pastors should carefully explain the plans to their congregations that they may know the obligations and privileges implied in the organization of a synod.

6. The proposed constitution will be submitted for approval to the 1952 conventions of the two conferences.

7. The constitution as adopted by the two conferences is to be sent through the proper channels, along with a request for the acceptance of the proposed synod, to the Executive Board of the United Lutheran Church in America.

8. That Secretary William G. Arbaugh of the Board of American Missions be invited to be a member of the joint committee in addition to the other members to be appointed by the conferences.

THERE SEEMS to be general approval among delegates at our conventions on the synod question. But there was a clearly expressed desire to proceed carefully and regularly and to educate our congregations in the full meaning of such a step.

Pastor Merle G. Franke, president of the Virgin Islands Conference, and Mr. Ludvig Harrigan, an active layman of the Christiansted congregation, spoke in favor of the proposal at the Puerto Rico meeting. Pastor Franke recognized the problems of geography, language, and economic standards, to mention only a few, but he said: "The same problems that concern us today will continue to confront us 10 years from now. We cannot solve them by waiting."

Much of the gain in membership and

finances in the Virgin Islands congregations can be credited to the excellent work of Pastor Royal E. Lesher of the Board of Social Missions and Mr. Henry Endress of the Lutheran Laymen's Movement who conducted an institute of evangelism and stewardship in conjunction with the convention of April 1950. The effects of that institute can be seen in all congregations but most remarkably in St. Thomas where Pastors Franke and William C. Arbaugh and their enthusiastic laymen have seen their congregation revitalized and girded for service in a wonderful manner. The cause of stewardship was effectively presented to all the congregations by Mr. Darnley Petersen who doubles as conference secretary and secretary of stewardship.

Conference was very much concerned over the need for Spanish work among Puerto Rican immigrants in St. Croix and voted to urge the Board of American Missions to continue efforts to secure a missionary there.

The delegates gave enthusiastic approval to the arrangements by which the St. Thomas morning service is broadcast every Sunday by Station WSTA. They voted to ask for an extension of the present one-year contract. The conference will continue paying half the cost and the congregation in St. Thomas the other half.

Delegates also voted to provide a tombstone for the grave of the late Sister Emma Francis. They were glad to hear that of the $1,152 spent by the conference in supporting the publication of Pastor Jens Larsen's *Virgin Islands Story*, $728 has already been returned to the treasury through the sale of the book in the Virgin Islands. It is expected that the entire subsidy will be repaid.

Officers elected are: Pastor Merle G. Franke, president; Pastor Elmer S. Oleson, vice president; Mr. Darnley Petersen, secretary; Mr. Ejnar Bolling, treasurer; Pastor Clarence G. Schnorr, statistician.

—WILLIAM G. ARBAUGH

Letters to the Editor

Proud of a president

SIR:

The resignation of Dr. Levering Tyson as president of Muhlenberg College was an indescribable shock to the students. Although the students wish Dr. Tyson to revoke his resignation, any action he takes will have our full confidence. His fine leadership and judgment have developed a college of which the Lutheran Church is justifiably proud.

DAVID M. LONG, JR., *president of Muhlenberg College Student Council, Allentown, Pa.*

Not proud of a president

SIR: If Harry Truman is "the average American at his best," I would hate to see the average American at his worst.

Butler, Pa. WILLIS M. ROSS

SIR: . . . "He is so average and naive that he doesn't even know when he is associating with crooks and gangsters. His intentions may be good but his bad temper speaks with a roar to say that he is incapable of handling the situation. CARROLL THOMPSON

New York City

SIR: If by any chance you should be right, may the Lord have mercy on the average American. The people of America are being treated to a spectacle in the White House which in my opinion is so low and sordid that it is not only not characteristic of the average American but rather an insult to the decency of the average American.

Janesville, Wis. J. K. JENSEN

SIR: So Mr. Truman is an average American! With that I beg to differ, because average Americans do not become intimate with political racketeers as Mr. Truman has done. ALVIN DUIS

Sidney, Nebr.

SIR: I hope you will neither recant nor apologize for the "Conclusion." You were saying nothing against anybody. You are pointing out something wholesome and constructive. H. T. SELL

Allentown, Pa.

ne Mission Churches Built in North Carolina

COSCOE BROWN FISHER

cd benevolence receipts gain 932 per cent in ten years. Officers re-elected

RANK COSTELLO and Joe Stalin don't the world. God does," declared Pres- F. L. Conrad in his opening message e 147th annual convention of the North lina Synod held at historic St. Paul's ch, Wilmington, April 3-5. This state- set the stage for a synod meeting, n time after time demonstrated the activ- f God in the work of the Church.

. F. Epping Reinartz, representing the d Lutheran Church in America, brought nspiring report to a capacity audience e opening night of the convention. The secretary made his hearers vividly e of the great truth that "Christ Lives" echoed and re-echoed the theme of his ng message, "The Livingness of Christ." Reinartz stated that he was a reporter, dvocate, and a solicitor for Christian ty, missions, and education.

e church secretary told of the leader- which Leslie Conrad, Jr., former North lina pastor, is now giving the Luther ue of America. The synod was told that organization now is insisting that a re- n of words merely is not enough, but it must be validated in a religion of s.

nother member of the synod, Dr. S. W. ne, came in for deserving commendation n the work of the Parish and Church ol Board was referred to as "redemp- purposefulness" as it strives to make "A alive with the Living Lord, alive in the of the believer."

CRETARY GEORGE F. SCHOTT, Statistical tary B. E. Petrea, and Treasurer Charles eilig were returned to office. Election president is held every five years.

easurer Heilig reported 1950 receipts 599,390, an all-time high. This amount for 1950 shows a percentage increase in 10 years of 932 per cent. In 1940 the synodical treasurer received $75,000. Further comparison shows that the $699,390 received during 1950 almost equals the entire ULCA budget in 1920, which was $879,024.75.

Stewardship Secretary Ernest L. Meisenheimer, Jr., reported that 165 of 170 congregations paid their apportionment in full.

The newly organized Lutheran Church of the Resurrection in Crescent Hills, Kings Mountain, was received into synod at the first business session, bringing the number of congregations to 171. Home Mission activity was shown by the report that five mission churches were built in a year.

REPORTS FROM 17 congregations stood out boldly when net gains in membership were announced. With increases up to 45 per cent, these congregations were highlighted by contrast when Statistician B. E. Petrea revealed that the North Carolina Synod had made a net gain of 1,201 confirmed members during 1950, an increase of 3 per cent over the previous year and an average of seven adults per congregation. This barely kept pace with population increases.

Heading the list in net gains for the first time in its history was the rejuvenated St. Andrew's, Andrews, with a 45 per cent increase reported. Next in order of the top 10 were St. Luke's, Hickory, 29 per cent; St. John's, Asheboro, 28 per cent; Advent, Spindale, a home mission point without a church building, 25 per cent; St. Paul's, Statesville, 22 per cent; Mt. Pleasant, Burlington, 22 per cent; St. David, Kannapolis, 17 per cent; Ascension, Shelby, 17 per cent; Friendship, Taylorsville, 16 per cent; Kimball Memorial, Kannapolis, 15 per cent; St. Andrew's, New Bern, 14 per cent.

CHURCH LEADERS AT NORTH CAROLINA
*ULCA secretary with the synodical officers**

The Social Missions Committee revealed plans for expanded work in the inner mission field. A recommendation to call a full-time inner mission secretary was discussed at length. It finally received the go ahead signal, "when funds are available."

The Rev. J. Lewis Thornburg, director, and Pastor L. C. Baumgarner, chairman of the Parish Education Committee, directed attention to Lutheridge, newest institution of synod, where a six-week Youth Camp program will be held this summer. The school for church workers will return to Lenoir Rhyne College again this year.

"THE UNITED LUTHERAN HOUR," current radio network of 160 outlets, sponsored by the North Carolina, South Carolina, Georgia-Alabama, and Virginia Synods received the particular attention of the convention. It was agreed to finance the 1951 series and the contemplated 1952 radio programs, amounting to approximately $2,000, from remaining balances in the synodical treasury.

Of paramount interest to those attending the convention was the presentation of 10 young seminarians who plan to take work in the synod following their graduation. They are: Guy Calvin Cruse, Hubert Linn, H. Alvin Kuhn, Thurmond C. Plexico, Harold Rhoads, Ernest W. Ridenhour, Harry Robinson, Jack Everett Smith, Jasper J. Smith, and Corley Lineberger.

Synod took time from the business at hand to offer a prayer of thanksgiving, led by Dr. Walter B. Freed of Charlotte, for the success of the Christian Higher Education Year appeal which has enabled Lenoir Rhyne College to erect the new Fritz Hall for men, and the Southern Seminary to purchase property to be used as a library.

Other representatives of the ULCA were: the Rev. J. Wm. Wahl, director of evangelism for the Parish and Church School Board, and the Rev. Frank Brown, Lutheran World Action director. President Karl W. Kinard of South Carolina brought greetings from the neighboring synod.

* *Standing: Dr. Reinartz, President Conrad, President Emeritus J. L. Morgan. Seated: Treasurer C. S. Heilig, Secretary G. F. Schott, Statistician B. E. Petrea.*

PEOPLE

ran of the Year

. Clarence C. Stough- president of Wittenberg ge and former execu- ecretary of the ULCA's rdship effort, has been ed the first "Lutheran nan of the Year" by the ration of Lutheran s. The award was made e sixth annual interna- l convention of that hmen's group.

ae award cited Dr. ghton's 32 years of serv- that included an even n years as head of church colleges (Wagner and Wittenberg), four years as head of the ULCA stewardship program, and his present position of leadership in world Lutheranism, the World Council of Churches, and in the newly organized NCCCUSA.

Perhaps the best known layman in the United Lutheran Church, he holds posts on the executive committee of the Lutheran Laymen's Movement, helps represent the ULCA in the National Lutheran Council, and is Finance Committee Chairman of the Parish and Church School Board.

One Out of Six

Figures released recently by the United Lutheran Church's Board of Education disclose that of the 16,000 ULCA students studying in institutions of higher learning, one out of six attends ULCA schools (*see chart, page 36*).

A total of 2,653 ULCA students are in Lutheran institutions while 6,295 young members of ULC congregations attend state-supported schools. Almost as many (5,638) attend "other"—non-Lutheran, non-state supported—schools as those going to state universities.

Windmill Chaplain Has No Traffic Troubles

gested traffic on Florida highways is no problem for Chaplain A. L. Dominy, who has duties ly on and Whiting Fields in Florida. The use of a Navy helicopter, a practice borrowed from dd War II days overseas, relieves the chaplain of the strain of bucking traffic between fields. be some multi-church parish will try the same idea some day

DISTRIBUTION OF ULCA STUDENTS IN VARIOUS TYPES OF INSTITUTIONS

Synods	Lutheran	State	Other	Nurses	Tot.
California	46	247	84	12	379
Canada	50	59	30	18	166
Central Penna.	322	745	906	309	2,282
Florida	11	41	34	2	88
Georgia-Alabama	31	75	56	12	174
Illinois	185	317	373	55	930
Indiana	32	102	166	20	320
Iowa	32	93	55	17	197
Kansas	20	172	49	9	250
Kentucky-Tennessee	15	87	34	7	143
Maryland	87	311	360	73	831
Michigan	24	68	57	5	154
Midwest	40	68	39	7	154
Mississippi	—	11	8	1	20
Nebraska	25	93	13	11	142
New Jersey	101	153	211	40	505
New York	221	347	590	91	1,249
North Carolina	202	274	189	34	699
Northwest	137	648	256	57	1,098
Nova Scotia	5	4	3	8	20
Ohio	277	577	442	75	1,371
Pacific	25	81	23	5	134
Pa. Ministerium	294	642	895	309	2,140
Pittsburgh	196	251	429	97	973
Rocky Mountain	9	120	12	3	144
South Carolina	116	268	68	32	484
Texas	25	76	41	7	149
Virginia	69	184	134	33	420
Wartburg	47	91	32	13	183
West Virginia	7	72	36	8	123
Western Canada	12	18	4	5	39
	2,653	6,295	5,638	1,375	15,961

The survey shows that there are 1,375 young Lutherans pursuing nurses' training courses.

Leaders in the number of students furthering their education are quite naturally the Central Pennsylvania Synod (2,282) and the Ministerium of Pennsylvania (2,140).

Cilnis to Colorado

The Rev. Janis Cilnis, Latvian displaced persons pastor, has arrived with his family (*see cut left*) for his clinical training in Boulder, Colo. He will serve as assistant to the Rev. John F. Futchs, pastor of Trinity Church, that city.

Greeting him and his family upon their arrival in the Colorado community were members of the Whatsoever Club, under whose sponsorship the new DPs are becoming adjusted to a brand new way of living.

In the Family

Barbara Jean Cline, whose great-grandfather was vale-

YOUNGEST DEAN?
. . . at Roanoke College

Rev. William J. Villaume, York Synod pastor, has elected executive secre- of the Department of the n Church of the National cil of Churches of Christ e U.S.A. He was formerly tor of research and strat- for the Massachusetts cil of Churches. He be- his new duties May 1

rian of the first graduat- lass of Roanoke College 842, this fall will be- that college's dean of en. Miss Cline is daugh- f Dr. Thomas L. Cline, utive secretary of the A's Board of Ministe- Pensions and Relief.

22, she is considered of the youngest deans of en at any four-year col- in the United States. A uate of Mary Baldwin ge in '48, she holds her er's degree from Temple ersity.

e succeeds Miss Nellie ges, who enters Colum- University graduate to complete work on Ph.D. in history.

Briefly Speaking

When the *New York Times* was reporting action of the Polish Government in making common regulations for religious sects, it identified the Mariavite Sect as one "which, like the 'Old Catholics,' does not recognize the authority of the Pope and whose clergy are not obliged to practise chastity." Several editions later, the newspaper carried a "Correction," admitted the word should have been *celibacy*.

A Wilmington, N. C., policeman, making the rounds on his 2 A.M. beat, saw a light in the study of St. Paul's Church, investigated to discover Pastor George Schott, Jr., typing minutes of one of the sessions of North Carolina Synod held the day before. "What are you doing at this ungodly hour?" asked the cop. "Doing God's work," replied the cleric.

TViewers in North Carolina respect "The Circuit Rider," new television program sponsored by Methodist laymen over WBTV, Charlotte. One Lutheran commentator says: "You sit before your set . . . not sure who's putting it on, but you wish the United Lutheran Church were. The choir is good enough to be Episcopal, the band good enough to be Salvation Army, the gospel good enough to be Lutheran, the appeal personal enough to be Baptist, the spiritual fervor enough to be Methodist, the emotional wallop good enough to be Church of God . . . and then, from the last camera shot, you read and hear 'Sponsored by Methodist Laymen!' "

An old Arab proverb says: "I complained about having no shoes until I saw a man who had no feet."

A Philadelphia Methodist minister, the Rev. Charles E. Wilkinson, has presented a lecture on the story of the ancient Hebrews over 1,500 times. To illustrate the lecture, he carries with him a scale model of the city of Jerusalem, carts it atop his auto from city to city. One day while driving near Coatesville (Pa.) a truck carrying 22 tons of steel overturned, spilling its load on top of the pastor's car crushing it down to within 18 inches of the pavement. Pastor Wilkinson was declared dead by police, but a young intern, using a pulmotor, worked almost an hour reviving him. Doctors say he owes his life to his model of Jerusalem, which kept him from being crushed to death under the steel!

NEWS IN THE CHURCHES

KENTUCKY-TENNESSEE

Synod Meets in Nashville May 1-3

SYNOD MEETS at Memorial Church, Nashville, this week. Brotherhood banquet speaker is Dr. Clarence C. Stoughton, president of Wittenberg College. Representing the ULCA is Dr. Wynne Boliek, Columbia, South Carolina.

Women's activities will be in the limelight this spring with the appearance on the territory of Mrs. Virgil Sease from the ULCA Women's Missionary Society at three conference meetings this month. Dean of Women Hulda Sallee of Wittenberg was in Louisville April 29 to speak to the Wittenberg Guild and city Luther Leaguers.

DR. CLAYTON ROBERTSON of Calvary Church, Louisville, has been elected president of the Louisville Council of Churches . . . OFFICERS of the Louisville Lutheran Pastors' Association include Pastor Samuel Diehl, St. John's Church, president; Pastor John Evans, Christ Church, secretary . . . MRS. NANCY C. WILLIAMS, Grace Church, Louisville, celebrated her 100th birthday in March . . . THE ULCA SOCIAL MISSION BOARD received publicity recently through Judge Lawrence Speckman when the School for the Blind at Louisville printed 100 more Braille copies of Luther's Small Catechism. Mr. Speckman is a member of the Social Mission Board. ROGER G. IMHOFF

MARYLAND

Salem Dedicates $34,000 Parish Unit

HAGERSTOWN—St. John's Church, Salem parish, dedicated a new parish house March 4 with Synod President J. Frank Fife as speaker. The building cost $34,000. First floor provides an assembly room with stage. Second floor has a church parlor and two rooms for Nursery and Beginners, Primary

What a New Lutheran Church Looks Like on Organization Day

This happy looking group of Lutherans are the charter members of the Church of the Good Shepherd, Tonawanda, N. Y., pictured the day (March 18) they were officially organized and received into the New York Synod as its newest congregation. Howard Lenhardt (left) is pastor

Juniors. There is a kitchen in the
sent.

April 1 St. Benjamin's, same parish,
ated their recently renovated church.
of rebuilding program was $47,000.
cipating in the service were Synod Pres-
Fife, Pastors Arthur G. Null, Andrew
Theisz, Elwood S. Falkenstein, F. R.
l, W. E. Saltzgiver, and E. P. Welker,
ytown.

$5,000 TRUST FUND has been set up for
of Evangelical Church, Frederick, by
will of Irving S. Biser, former Fred-
postmaster.

ESTERN CONFERENCE WMS met in St.
s Church, Funkstown, April 4. Speakers
Mrs. W. B. Lawson, president of the
dical WMS; Mrs. Earl Fertig, treasurer;
Dwight Wahaus, promotional secre-
Miss Leila Van Deusen. Elected pres-
was Mrs. Raymond M. Miller, Funks-

More than 66,000 members of synod con-
ibuted $2,694,040 in 1950 for all purposes
an increase of $598,619 over 1949. Con-
ibuted for benevolences was $722,263, an
crease of $210,797 over the previous high
1948. Value of all properties is reported
$14,633,207, an increase of $1,843,771.
nod will meet at Gettysburg Seminary
ay 23 at 10 A.M. Dr. Karl W. Kinard will
e the ULCA representative.

OUNCILMEN'S MEETINGS stressing the
e, "The Councilman at Work," were
in this area at Cumberland, Hagers-
, Walkersville, Middletown, West-
ter. Subjects presented were Evangelism,
tian Education, Stewardship, CHEY,
Lutheran World Action.

ECEIPTS IN ALL departments of our
ces are lagging," says Synodical Treas-
Virgil W. Doub. Cash received on ap-
onment to April 13 is $65,675, or 19.8
cent of the total, $331,537. Lutheran
d Action receipts are $21,651 on a
a of $77,711, or 27.8 per cent. Receipts
HEY total $168,536, which is 61.2
ers of the $275,125 goal.

WILSON P. ARD

MAILBOX

story of the week

IT'S JUST an ordinary mailbox . . . it's painted the usual drab green, stands on a typical Chicago street corner and is in the customary habit of receiving thousands of envelopes and packages every 24 hours.

Like all other mailboxes, it keeps its secrets well . . . like the one about how many times The Girl Up the Street races to the corner to drop thick airmail letters addressed: Korea. Nor does it whisper to a soul about the occasional tears which dot the cheek of the old lady who's been depositing three letters with calendar-like regularity each week ever since her youngest got married and left home.

It must smile wistfully at Christmas time when kids of the neighborhood stuff it with crudely lettered notes marked "Santa Claus, North Pole." And there's no doubt about its chuckle when an absent-minded husband, catching sight of the familiar mailbox, reaches guiltily into his coat pocket before dropping that forgotten letter in the slot.

PERHAPS that's why it can keep its latest secret so well: the secret of the identity of the Someone who has been dropping two identical envelopes in that same slot each month during the past year.

One envelope's been addressed each time to Newberry College, Newberry, South Carolina. The other's always carried: Midland College, Fremont, Nebraska. Each letter has been marked: Attention, The President.

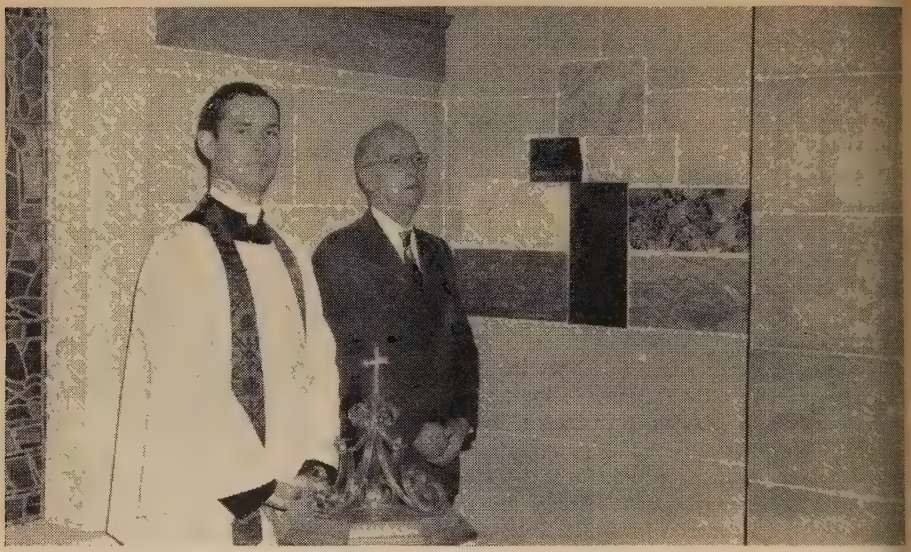
Inside have been identical amounts in U.S. paper currency; attached have been identical notes: "This is just a small gift to add to your building and improvement fund."

There's been no signature, neither envelope carries a return address. The only clue: a pair of postmarks—Chicago, Illinois.

Presidents Kinard and Hieronymus wish they could find THE mailbox; they'd attach one word, printed in bold letters:

THANKS!

Roanoke Baptistry Features Mission Field Stones



Pastor Frank K. Efird and Councilman Dudley Marsteller pose in the baptistry of Christ Church, Roanoke, Va., where stones from the eight United Lutheran mission fields have been placed in the church wall. Layman Marsteller, chairman of the building committee and marble contractor, secured the stones over a two-year period. Under the top stone (Argentine) are stones from Virgin Islands and Puerto Rico. On the left, a stone from Liberia is atop another from China. On the right, Japanese stone tops one from India. In the center bottom, a piece of hardwood from British Guiana completes the mission field representation

MIDWEST SYNOD

Much Ado About . . . Gambling

NEBRASKA LAWMAKERS are much concerned about gambling. All "one-ball" machines and pinball machines which offer free games, have been banned in the state. Although a bill will probably be introduced which would permit churches and charity organizations to have bingo and other "harmless" gambling, it is very likely that the bill will receive little consideration. The state is opposed to all forms of gambling, except pari-mutuel betting at horse racing. When a bill was introduced to outlaw this, lawmakers evidently forgot their righteousness; it was hardly given serious consideration. The voice of the church was hardly audible at hearings on the bill to do away with gambling on horse racing.

SPECIAL SPRING EMPHASIS is on Evangelism and Lutheran World Action in synod. Eight Pastors' Conferences on Evangelism have been conducted in Nebraska by pastors and laymen. Congregational workshops will be set up and conducted by a pastor and a layman trained by Evangelism Committee of the ULCA. With a record of 117 per cent on LWA last year synod hopes to have most of its quota raised by the middle of May.

SISTER EVELYN HOULROYD, field secretary of the Board of Deaconess Work of the ULCA, is visiting in synod.

Layman John Huttenmeyer is new Nebraska Lutheran Resettlement Director, replacing Jay Lees who resigned Feb. 1. Nebraska now has 915 displaced persons and is expecting about 600 more persons.

MESSIAH CHURCH, Grand Island, needs more room. A Building Committee sent out

embers who collected within one week $4 ,000 in pledges for expansion.

JOHN'S CHURCH, Russell, Kan., tops egations of synod this year in benev- e giving, having reached their quotas portionment, LWA and CHEY. Over of used clothing has been sent for eas relief.

LENE HARDER, daughter of Pastor and Wm. Harder, has completed a short gh from her work in Japan, filled ing engagements in Johnson, Grand, Lincoln.

Midwest Synod has responded over 50 per nt in subscriptions to "The Lutheran," as mpared with 33 per cent in the ULCA.

E REV. WM. MUELLER, an authority on church life in the National Lutheran cil, addressed the Lutheran Ministerium dge County at Zion's Church, Hooper.

ST. JOHN'S, Norfolk, Pastor R. L. Job- encourages lay visitors to make at least all on the unchurched each month.

RIST CHURCH, Ellis, Kan., will hold mission Sundays each year; the first Seminary Day. Dr. E. Bryan Kiesler, dent of Central Seminary, was speaker. cated recently were a new organ and r chimes. *Every family of the congre- n is a reader of* THE LUTHERAN. In uary 30 new members were received astor William Goede.

OD SHEPHERD, Lindy, has received $300 a Milwaukee friend for new chancel intments.

At St. Mark's, Pender, the three Ladies' ids Societies voluntarily decided to be- ome Women's Missionary Societies. A rotherhood of 40 members was organized.

EN AND BOYS of Christ Church, Louis- recently heard Governor Val Peterson ess a father-son banquet.

STOR BAUMANIS, Latvian DP pastor, is assisting Pastor Fred Bloch at First rch, Oklahoma City, ministering to the displaced persons brought over by the regation. There are two Sunday school es for these new neighbors, and one spe- service held each month in their own age.

LORIN J. WOLFF

NEW YORK

TV Comes to An Easter Service

BUFFALO—Another forward step was taken in the outreach of the church's ministry on Easter when WBEN-TV, Buffalo, televised the Festival Service from Holy Trinity Church.

Beginning with Palm Sunday and running for six Sundays, WBEN-TV brought six services to television sets on the Niagara Frontier. Dividing equally between Protestant and Catholic congregations, each Sunday found the TV mobile unit at a different church. The series was a public service feature of the station with the proposal that the success of this venture would determine whether or not a more permanent sustaining telecast of church services would be established next fall. During the week following the telecast as high as 50 commending letters a day were being received by the station.

THREE ROCHESTER churches have been involved in extensive renovation: St. John's, Redeemer, and Transfiguration.

First Church, Lyons, was host to the Western Conference in April. With 75 laymen and pastors attending new officers elected included: the Rev. Hermann B. Miller, North Tonawanda, president; the Rev. Paul R.

Centenarian Honored

When a Palm Sunday Confirmation Rally was conducted in St. John's Church, Buffalo, guest of honor was 104-year-old Mrs. Eliza Haller, confirmed 91 years ago. She is shown with the class of 1951, Pastor Martin Hoeppner, and Reunion Committee Chairman Henry Goehrig

Hoover, Rochester, vice president; the Rev. Edward G. Goetz, Buffalo, secretary; Mr. George W. Winfield, Rochester, treasurer.

TRANSFIGURATION CHURCH, Rochester, is celebrating its 20th anniversary May 6.

THE ORGANIZATION SERVICE of a new congregation—Church of the Good Shepherd—was held in Holy Trinity Church, Buffalo, on Palm Sunday (*see cuts this page and 38*). Synodical President Knubel preached and received 95 charter members. Total baptized membership numbers 174. Also participating in the service were Pastors Eugene Kreider, John A. W. Kirsch, Hermann Miller, Ernest French, and Ralph Loew. *This is the first new congregation organized in the Western Conference in 20 years, as well as the first for the greater Buffalo area in the past 24 years!*

ROCHESTER (Reformation) and Buffalo (Concordia) churches were hosts to the Philadelphia Seminary Choir recently.

ON APRIL 3 the "kick-off" dinner for the new addition to the Lutheran Church Home for the Aged in Buffalo was held in Holy Trinity Church. Over 350 workers brought together an initial total of advance gifts amounting to over $81,200 towards an overall goal of $175,000. Zion's Church, Niagara Falls, reported the phenomenal result of a one-day every member visitation amounting to $26,615 on a $13,000 quota. Leadership for this venture was provided by John H.

Tonawanda (N. Y.) Organization

New York Synod President Frederick R. Knubel (center) officially welcomes members of the synod's newest congregation, Church of the Good Shepherd, Tonawanda, N. Y., on March 18. Service took place in Holy Trinity Church, Buffalo. Also participating were Pastor Howard Lenhardt and Dr. Ralph Loew

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Rev. George J. Gongaware, D.D., Pastor Emeritus
Sunday Service 11:15 A.M.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

, member of Zion Church and execu- ecretary of the Niagara Falls Com- Chest.

HERAN MEN of the Rochester area rep- ng three synodical groups attended a meeting at Concordia Church, heard Kenry F. Wind and John Fleck.

FRANKLIN L. JENSEN

PENNSYLVANIA

ogan Offers Missions Services

SBURGH—To aid mission congrega- f Pittsburgh Synod in programs of debt ion and building funds, the Synodical has procured the services of Dr. Wil- A. Logan, former secretary of stew- p and benevolence of synod. Dr. Logan to set up his program in the congrega- esiring his services. This spring and er three or four have already requested istance.

four vacation church school institutes e held throughout synod under the pices of the synodical Committee of Par- Education. Pastor Harner Middleswarth, CA Parish and Church School Board sec- ary, presented the latest vacation church ool materials.

TIVITY at Camp Lutherlyn has already . A generous gift of shrubbery for d the cabins, equipment, and machinery iven by the Eisler Nursery of Prospect. aat was required was for the men of rnod to spend a few Saturdays at the to plant them. Lutherlyn Day will be n June with Dr. F. Eppling Reinartz est speaker. At that time a new as- y hall will be dedicated and Camp or Samuel Shaulis installed. The ng season begins June 26 and con- with Family Week, Sept. 3.

EATURE at the worship service of Trin- ridgeport, Ohio, was the using of a er of colored religious pictures from Christian Growth Series, the ULCA in. and Church Year Calendar, and ngs by Ralph Pallen Coleman.

EX NDER GRAF, treasurer and steward- ecretary of Synod of Western Canada, will present three addresses on stewardship at the meeting of synod. Official ULCA representative will be Dr. F. Eppling Reinartz.

LUTHER FACKLER

ROCKY MOUNTAIN

Synod May Elect Full-time Prexy

A HISTORIC STEP in the Rocky Mountain Synod may be the election of a full-time president at the May 15-17 convention in Canon City, Colo. It is to be recommended by the executive committee; also recommended will be adoption of a $12 per capita apportionment.

Dr. F. Eppling Reinartz, secretary of the ULCA, will be the official ULCA representa-

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tive. Missionary Douglas Erickson, just returned from China, will also speak.

IN DENVER Mayor Quigg Newton was the special guest speaker at the April meeting of National Lutheran Council and Missouri Synod pastors. He discussed the problems of low morals in government and politics and answered questions as to how we may help bring improvement. He said,

> "Use what has come to light in recent investigations to awaken public concern. Use our position to bear down over and over again, year after year, the responsibility of every citizen to take part in electing the best men possible. That is absolutely necessary if we would preserve our freedom and keep corruption out of government."

He gave two suggestions for overcoming civic indifference,—"First, citizen groups should be formed in every block to study the problems and promote the best men for office. Second, the men's groups in our churches could be a great help by giving more attention to civic duties."

Mayor Newton is an Episcopalian, is young, highly esteemed and stands almost a 100 per cent chance of being re-elected at the May 15 election in Denver.

MISSION FIRES are burning hot—two from New Mexico this year; two likely from Colorado next year; six new fields need survey and developments at once. In "the atom city," Los Alamos, N. M., after months of development, Pastor Charles A. Davis has organized a group of 80 adults. "Bethlehem Church" is the name chosen. Including children and young people there are over 15 in the congregation. President of Synod Lyle C. Burns preached and helped with business organization April 1, and Dr. Arthur M. Knudsen, secretary of the Board of American Missions, helped complete the formal organization April 8.

A SECOND CONGREGATION, also from New Mexico, will be received at synod meeting. It has been organized in Alamogordo, "The Rocket City," and is served by Pastor W. Miller.

FLASHES along the way:—WHEATRIDGE Denver suburb, approved by Board of Ame

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C. Umhau Wolf

Write to: **Dr. Armin Geo. Weng, 1644 So. 11th Ave.**

Maywood, Illinois

n Missions for immediate occupancy, will
n have a mission developer . . . AT ST.
UL'S, Albuquerque, Pastor Soker received
new members, had Dr. James P. Beasom,
sident of the California Synod, for a
ly Week Preaching Mission and to give
Easter Sunrise message to 5,000 in
iversity of New Mexico stadium, also
Governor Edwin L. Mechem address
n's group recently . . . AT CALHAN, Pastor
o Plank and family, from Estonia (hav-
received his clinical training in St. John's,
sey City, N. J.), are enjoying the par-
age just built by the congregation . . .
SSSIAH, Denver, received 78 new members
Easter; 2,245 worshipers crowded five
vices, generous offerings have reduced
ebtedness of $100,000 to $69,000 in 16
nths . . . ST. PAUL'S CHURCH has 53 new
mbers, overpaid LWA $300, beginning
y 10 will have a parish assistant, Central
inarian Arno Lehman . . . EPIPHANY
URCH received 35 adults, exceeded 1951
A quota, will sponsor five DP families
GOOD SHEPHERD observed third anniver-
y March 14, received 200th member
ne date . . . FIRST, Colorado Springs, re-
ved a $1,000 bequest, exceeded LWA goal,
ndance 30 per cent over last year, THE

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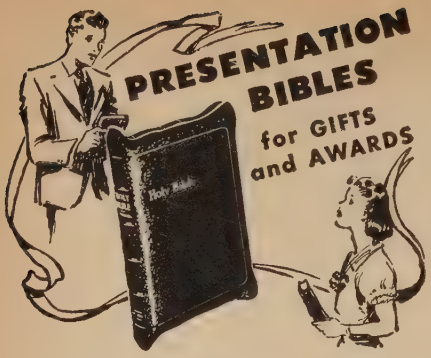

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LUTHERAN campaign netted over 50 subscriptions . . . ST. TIMOTHY'S CHURCH, Albuquerque, broke ground for new building April 8, is buying a fine new parsonage.

OLIVER F. WEAVER

WISCONSIN

Northwest Lutherans Average $14 Per

TREASURER W. O. HELWIG has released figures showing all-purpose and general benevolence giving in Northwest Synod. Based on communing membership, the per capita giving to general benevolence is:

Average for the Whole Synod	
1944	$3.70
1945	4.23
1946	4.70
1947	5.51
1948	6.76
1949	7.27
1950	7.87

The average contribution for all purposes in 1950 was $14.

THE NEW PARSONAGE of St. James' Church, Marinette, will be dedicated May 20.

LUTHERANS of Superior actively assisted in defeating an advisory referendum proposing the opening of taverns on Sundays. "Results," writes Pastor George C. Koehler, "were decisive, nearly 2 to 1, with a large turnout at the polls."

A NUMBER of congregations reported "largest accessions" due to the special pre-Easter evangelism program in synod.

Recently, the Wisconsin Senate received a bill to provide transportation for parochial school children, with Catholic parents footing the extra charge. Considerable pressure came to the Senators, who then amended the bill to provide "free" transportation to all—the very bill that was submitted in a referendum to the people in 1946, and which was defeated by 106,000 votes. Pressure is increasing!

THE 76TH ANNUAL convention of the Wartburg Synod will be held at Unity Church, Milwaukee, May 15-17. ULCA representative will be Virginia Synod President Luther Mauney. Dr. R. R. Belter, president of the

rtburg Synod, will ordain his son Edgar
ne of the services.

WARTBURG SYNOD expects to begin a new
ion at Delevan. A canvass was made
9. There are now nine Wartburg con-
ations in Wisconsin.

"THE WEAK-VOICED shall have a hearing,"
es the Rev. Kenneth Hurst, pastor of
y Communion Church, Racine, where
thwest Synod will hold its sessions May
7. A public address system is being
alled.

ETHEL CHURCH, Muskego, organized
il 8 with 159 charter members, will be
ived into synod at the Racine convention.

BAILEY'S HARBOR children held a waste
er drive, converted the "sale" into funds
LWA and CHEY. One family of three
dren brought in one ton of paper.

THE CONFIRMATION CLASS of 1896 held a
y at Redeemer Church, Milwaukee, April
ttended by four members.

STRESSING 50-50 as a standard for giving,
tor H. J. Motz-kus, Jefferson, was sur-
ed when his Easter class of 58 souls was
ded—29 adults and 29 children!

ASTOR E. R. WICKLUND, Oshkosh, re-
ly baptized a woman who is 96 years
"I have lived in the city 60 years and
are the first pastor that ever called on
" she said.

Television is attracting Lutheran pastors
n the area. Recently the Church of the In-
carnation, Milwaukee, had its entire Sunday
morning service televised over a leading
Milwaukee station . . . The sound film "Lu-
therans in Palestine," produced by the Synod
of the Northwest, was televised in Minne-
apolis.

OVER 150 YOUTH attended the Luther
gue Rally April 15 at Appleton.

THE BOARD OF FOREIGN MISSIONS has re-
tly assigned a parish abroad to St. Peter's
rch, Milwaukee. This work in India is
r the Keiding Hospital, made possible
Mr. Andrew Keiding, the hero in the
vie *Senior Partner,* who is a member of
Peter's.

RESIDENT PAUL E. BISHOP was the speaker
the parsonage mortgage-burning service at
Peter's.

CHARLES A. PULS

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DECEASED

Mrs. Paul F. Jubelt

Mrs. Eva Jubelt, widow of the late Rev. Paul F. Jubelt (pastor of Zion Church, Brooklyn, N. Y.), died Feb. 17. She was 73.

Born in Bavaria, Germany, she came to the United States at the age of 12. She served with her husband in the Brooklyn congregation for over 30 years and was active in the women's work of the church.

Surviving are a son, Henry, of Waterbury, Conn.; five daughters including: Mrs. Gertrude Cropsey, Brooklyn; Mrs. Ruth Christman, Springfield, Long Island; Mrs. Frieda Hayes, Denver, Colo.; Mrs. Agnes Sauer and Mrs. Anna Brett, Brooklyn, N. Y.

The funeral service was conducted in Zion Church Feb. 21 by the Rev. Leopold W. Bernhard. Burial was in Brooklyn.

CHANGES OF PASTORATE

ASSIGNMENT OF CHAPLAINS
ARMY

UBER, THOMAS B. From Marine Corp Reserve Depot, Parris Island, S. C. To 1st Marine Div., FMF, c/o Fleet Post Office, San Francisco, Calif.

RECALLED TO ACTIVE DUTY

ALMER, CARL A. From St. John's Church, Fargo, N. D. To Hq. Co., 164th Inf.—National Guard, Camp Rucker, Ala.

ULC CALENDAR

MAY

4. Board of Ministerial Pensions and Relief. Muhlenberg Building, Philadelphia
4- 6. Nova Scotia Synod. Resurrection Church, Halifax
5. Brotherhood Convention. New York Synod. Reformation Church, Rochester
7- 9. Florida Synod. St. Paul's Church, Miami
7- 9. Women's Missionary Society Convention, Florida Synod. St. Paul's Church, Miami
7- 9. Indiana Synod. St. Mark's Church, Batesville
8-10. Mississippi Synod. St. Paul's Church, Senatobia
13-16. West Virginia Synod. Jackson's Mill
14-16. Michigan Synod. Cross of Glory Church, Detroit
14-17. Illinois Synod. Faith Church, St. Louis, Missouri
14-17. Midwest Synod. St. Peter's Church, Hildreth, Nebr.
14-17. Pacific Synod. St. James' Church, Portland, Ore.
15. Brotherhood Convention. Rocky Mountain Synod. Canon City, Colo.
15-17. Rocky Mountain Synod. Trinity Church, Canon City, Colo.
15-17. Northwest Synod. Holy Communion Church, Racine, Wis.
15-17. Texas Synod. Trinity Church, Victoria
19. Brotherhood Convention. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.
21-23. New Jersey Synod. St. Andrew's-by-the Sea, Atlantic City
21-24. Central Pennsylvania Synod. Trinity Church, Germantown, Philadelphia
21-24. Iowa Synod. Central Church, Mason City
21-24. New York Synod. Good Shepherd Church, Brooklyn
21-24. Ohio Synod. First English Church, Toledo
21-24. Pittsburgh Synod. Trinity Church, Northside, Pittsburgh
21-24. Ministerium of Pennsylvania. Trinity Church, Reading
22-24. Slovak Zion Synod. Dr. Martin Luther Church, Cleveland, Ohio
22-24. Wartburg Synod. Unity Church, Milwaukee, Wis.
23-25. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.
27. Brotherhood Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City

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IN CONCLUSION

MAYBE YOU'RE 100 per cent in favor of General MacArthur's foreign policy, or maybe you side with President Truman and the U.S. State Department. But here is one thing certain: next Sunday in all our congregations we should complete in full our contribution of the 1951 Lutheran World Action fund. That's the church's foreign policy.

Even if the full amount for World Action is given, we won't have very much money: just $3,300,000, which is hardly enough to keep a thousand men in action in a war for a year. But our money can build a deep foundation of peace in the hearts of hundreds of thousands.

Our World Action money strengthens faith and awakens hope in people who have suffered the consequences of war. That lasts as long as eternity.

OUR MONEY, FOR INSTANCE, pays for a physician and a professor who are helping the Batak Christians on the island of Sumatra. Those Bataks are among the Indonesian people who declared their independence of the Netherlands after the war, and are now building a new national life of their own. Christians are a small minority among the Moslems and pagans in that area. As we help to strengthen their churches, we make a priceless investment in the future of their country.

Our money will help 30,000 or 40,000 refugees to begin new lives in some country that will take them—perhaps Canada, or the U.S., or Brazil, or Australia. From shacks and bunker-dwellings and camps of Europe they will go where they have a chance. And their children will grow to useful adulthood, instead of dying of T.B.

Our money will send Lutheran pastors on their way in eastern Germany, Yugoslavia, Palestine—because it will give them the necessary margin of support to stay alive and do their work. These pastors will speak the ancient words of Christian comfort and obedience which God wants spoken.

IT WOULD BE EASY to fill a hundred pages with specific description of what World Action money can do. One important fact to be added to the list is that at present in the U.S. there are about 30,000 young men and women from Lutheran churches in the armed forces. World Action funds will open up a careful, well-planned program of following them with the ministry of the church.

There are many other things our World Action gifts will do this year and next year. Most of us know about these things and don't need to hear the details again. But last year we United Lutherans did not reach our World Action quota. Knowing things isn't enough unless we back up our knowledge with our offerings.

Sunday, May 6, is the date for the offering in all congregations where it has not already been received. This is a clear test of loyalty of all pastors and people to the world program of their church. There should not be one congregation anywhere in the land which does not collect its full share of this fund by the end of this month.

There are other financial matters ahead of us, such as completing our Christian Higher Education Year appeal by the end of the year, and gathering our apportionment for the regular on-going work of the church. But this week and this month, World Action must have special attention. Get your money ready now to take to your church on Sunday for this great purpose.

—ELSON RUFF

Souvenir Tag

ewly designed souvenir tag
th message and scripture
rse that every youngster will
ear proudly. Printed in three
dors. With string.
NSS9200) 20c a dozen,
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This attractive souvenir button is lithographed in four colors on metal with a high-gloss varnish coating. 13/16 inch in diameter. (NS709)
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Announcement Poster

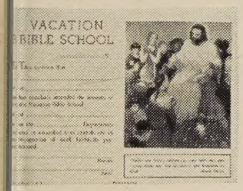
Help build attendance at your Vacation Church School by displaying this attractive poster. Printed in three colors. Size 17 x 22 inches. With space to fill in place and date. (NS5L) 10c each

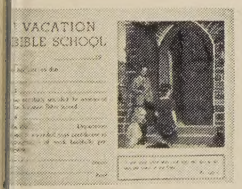
Announcement Post Card

A companion piece to the Announcement Poster. Printed in three colors with space on back for name, address and message. Size 3¼ x 5½ inches. (NS6L)
2c each, $1.25 a 100

VACATION CHURCH SCHOOL SUPPLIES

Certificates





Vacation Church School Certificates to recognize attendance and accomplishment. Printed in two colors on light weight card stock. Size, 5¼ x 7 inches.
30c a dozen

(LS25) For Beginners and Primary, Children gathered around Jesus.

(LS26) For Juniors and Intermediates, Young People entering the church.

Record Cards

Standard 3 x 5 size of these cards fits a regular card file drawer.
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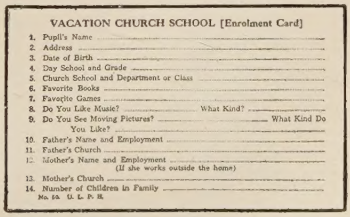
(LS50) Enrollment Card

(LS51) Attendance Card

(LS52) Report Card



VACATION CHURCH SCHOOL [Enrolment Card]

1. Pupil's Name
2. Address
3. Date of Birth
4. Day School and Grade
5. Church School and Department or Class
6. Favorite Books
7. Favorite Games
8. Do You Like Music? What Kind?
9. Do You See Moving Pictures? What Kind Do You Like?
10. Father's Name and Employment
11. Father's Church
12. Mother's Name and Employment (If she works outside the home)
13. Mother's Church
14. Number of Children in Family

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